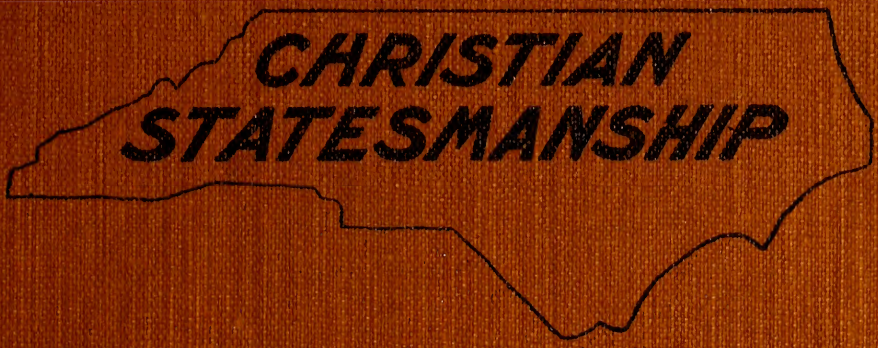
CHRISTIAN STATESMANSHIP



LIVINGSTON JOHNSON

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CHRISTIAN STATESMANSHIP

BY
LIVINGSTON JOHNSON
CORRESPONDING SECRETARY BAPTIST
STATE CONVENTION
OF NORTH CAROLINA

SECOND EDITION

PRICE 25 CENTS POSTPAID

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1915

RALEIGH
EDWARDS & BROUGHTON PRINTING COMPANY
1915

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To

My Beloved Wife, Whose Unwavering Faith,
Earnest Prayers, and Unselfish Devotion
Have Strengthened Me in
Many a Dark Hour,
and to
My Friends and Fellow Workers
The Faithful Missionaries of the State Board
This Little Book
Is Affectionately Dedicated

56837

FOREWORD

No book has ever been written on our State Mission work in North Carolina. All the literature on the subject is contained in the annual reports of the Board to the Convention, and in tracts and newspaper articles.

The need of a more comprehensive treatment of State Missions than could be given in tracts and newspaper articles, has been felt for many years. In 1911 the Board authorized me to prepare and publish a book on North Carolina State Missions, if I deemed it wise, and could find time to do so. As I feared it would be a heavy financial burden on the Board, I did not do the work.

Our Baptist Schools are arranging to introduce a Mission Study Course, and they have wisely decided that no such course would be complete that did not include State Missions. For several years the Woman's Missionary Societies have been anxious for something they could use in their meetings, that would give them a more intelligent idea of State Mission work. The B. Y. P. U. has Missions as part of its study course.

I was requested by the Executive Committee of the State Board of Missions in the year 1914 to write a small book, containing nine chapters, to be used by the Schools, Missionary Societies, Baptist Young People's Unions, and for general reading. The Executive Committee, in authorizing this

work, acted upon the instruction of the Board three years earlier, which action had not been annulled.

When I began the task, the material was so abundant, that the difficulty by which I was confronted, was not to find something to put in the book, but to decide what to leave out. To have given some account of the work of those who have gone before, and into whose labors we of the present day have entered, would have been, I think, both interesting and profitable to the readers, and the temptation to enter this inviting field, was great; but that would have made necessary a book too large for the present purpose.

I wish to acknowledge valuable aid received from Mr. Padelford's excellent book, "The Commonwealths and the Kingdom," which treats of mission work in the Northern States. I am also indebted to the *Manufacturers' Record* for important facts and figures concerning the industrial and agricultural progress of the State. Dr. J. D. Hufham, in the *North Carolina Historical Papers,* furnishes important data in regard to our pre-Convention history.

As to literary style no pretensions are made. The work has been done in a fragmentary and unsatisfactory way, at odd moments, snatched from hours crowded with regular daily duties. The only chapter that was written without interruption, was written on a train. I have tried to tell in a plain, straight-forward, simple way, a brief story of our State Mission work. It

is the story, and not the style in which it is told, about which I am chiefly concerned. The reader is requested to give especial attention to chapters three, six and seven. Read the whole book if possible, but if you think you have not the time for that, read with great care, the three chapters mentioned.

This little book is sent forth with the earnest prayer that it may awaken in the hearts of all who read it a deeper interest in State Missions—that department of our work which has done so much for North Carolina, the State in which the author was born, and which he loves as he does no other part of the green earth.

LIVINGSTON JOHNSON.

Raleigh, N. C.

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CHAPTER I.

BEGINNING OF THINGS

Near the beginning of the last century there was a great awakening on the subject of Missions, in England and America.

The Awakening in England.

William Carey, the "Consecrated Cobbler," studied the map of the world, while working at his humble trade. The condition of the heathen nations bore heavily upon his heart. The more he studied his map, the more deeply interested he became, until at last the overwhelming conviction possessed him that he must go as a messenger of life and light to the benighted people of India. He began to preach missions to the Baptists of England. For awhile they turned a deaf ear to his burning messages, but at last some interest was awakened in a few earnest, sympathetic hearts, which resulted in the organization of a missionary society. Thirteen members were enrolled at the organization of the Society, and these subscribed one pound each ($5.00) making a total of $65.00, for the support of Carey. Similar societies were organized in different parts of England.

The Fires Reach America.

News of the Missionary awakening and the formation of Missionary Societies, came across the Atlantic. The story of Carey's trials stirred

a few devout souls on this side of the water, and they desired to have part in the great work to which he had consecrated his life. Consequently Missionary Societies were formed at a few places in this country.

A great revival of religion swept over the country at the close of the 18th century. In the midst of this revival, news came of the organization of the first Missionary Society in England, and William Carey's going out as a missionary to India. Letters from Carey were read with great interest, and the first society in America was organized in Boston on May 26, 1802. This missionary enterprise in America was born in a great revival. It has ever been true that missionary fervor in a church is accompanied by spiritual life and power.

It was soon apparent, however, that to accomplish anything worth while in Foreign Mission work, there must be an adequate base of supplies. The very fact that the Baptists of this country were called upon to aid in the Foreign Mission enterprise, revealed the great destitution that existed in our own country, and the need of mission work here at home. Baptists were few in number. There were vast sections of unoccupied territory. It was evident that our own country must be evangelized before we could hope to make much headway in the evangelization of the regions beyond. And so this first Missionary Society sent out missionaries to all parts of the United States and Canada.

There were a few who felt the responsibility of giving the gospel to lost men at home and abroad. The spasmodic efforts on the part of some of the churches and associations, did not meet the convictions of these men, nor the demands of the rapidly expanding nation. They saw that some organized effort must be made to reach the multitudes who were scattering over the sparsely settled country. Some of the members of the Boston churches felt that the time for aggressive action was at hand. They sent out a circular letter to the churches in Massachusetts and Rhode Island, proposing to form a general Missionary Society which should cover several States. This agitation caused missionary interest to spread from State to State, and State Missionary Societies were organized.

In 1799 the Bowdoin Association of Maine was known as the "Gospel Mission." This became the Maine Baptist Missionary Society in 1804.

In 1807 representatives from the churches in the two central associations of New York organized the Lake Baptist Missionary Society. It was so named because they intended to direct their missionary efforts to the "Lake Country." Societies followed in Connecticut, New Hampshire, New Jersey and Pennsylvania. These Societies were afterward changed into State Conventions. In nearly every State where Baptist forces were organized, a missionary society preceded a State Convention. The Baptist State Convention of New York was formed in 1821.

This was the first Baptist State Convention to be organized. From then until 1847 conventions were formed in the North and West.

In North Carolina.

Mention has been made of missionary beginnings in the North, to show that this movement was simultaneous throughout the country, and that the methods of development were much the same. When we remember that Baptists have no general legislative bodies, and no uniform rules, which are binding upon the local churches, each local church being independent of every other local church, and managing its own affairs, it is remarkable that there was such uniformity in their methods of work. In all probability missionaries, going from one state to another, introduced the methods that were in operation in the states sending them out.

In North Carolina the beginning of things was very much as it was in Maine, and was almost contemporaneous with that of Maine. In the *North Carolina Historical Papers,* Dr. Hufham says that under the leadership of Martin Ross, and others like-minded with him, the Kehukee Association organized a Missionary Society at Windsor, in Bertie County, in 1805.

Work of Individuals.

Prior to this time mission work was done in different sections of the State by individuals whose hearts were moved by the destitution surround-

ing them and who, at their own charges, largely, went from community to community, preaching the Gospel. Shubal Stearns, Daniel Marshall, William Sojourner, Paul Palmer, and others, are names that hold a deservedly conspicuous place in North Carolina Baptist history. There is one whose name is not so well known, and yet he did a work down in the southeastern section of the State, which will last as long as time endures. This man was a young Scotchman, by the name of

Daniel White.

He was reared under Presbyterian influence. When quite a young man, while listening to a sermon by a Baptist preacher, he was convicted of sin, and before the visiting preacher left the community, was led to Christ. Upon taking his leave the minister advised young White to read his New Testament carefully and prayerfully, and follow its teachings. White took this advice and was convinced that a Baptist church was the place for him. There was no Baptist church in his section of the country, but this conscientious young Scotchman could not join a church of another faith, and in company with some young men who had studied the New Testament with him, he walked a hundred miles to receive baptism according to the teachings of the New Testament.

The young man was called to preach the Gospel. He married a Miss Katherine Campbell,

whose father belonged to the celebrated Campbell Clan. Miss Campbell was a young woman of culture. Her father had a considerable amount of property. The young preacher knew that a good many had gone from his country to America and he felt impressed to cross the ocean (a great undertaking in that day) and preach to his countrymen the truth, as he held it. His wife, at first, objected, but finally was providentially led to see that it was her duty to yield to the wishes of her husband. Turning their backs upon "Bonnie Scotland," never to see it any more, they set sail for America, and, after a stormy voyage, reached Wilmington, North Carolina in 1807.

Mr. White first located at Society Hill, South Carolina, where he was greatly beloved by his people. He was not satisfied, however, as he felt that his mission was to his countrymen who had come to America. Learning that there was a colony of Scotch people in Richmond (now Scotland) County in North Carolina, he resigned the pastorate of the Society Hill Church, much to the regret of his people, and came over into Richmond County. Land was very cheap, and with some money given his wife by her father they bought a farm, and built a modest home.

Mrs. White looked after the farm and reared the children, while her consecrated husband, a self-appointed, and self-supported missionary, went from Richmond, through Robeson, Bladen, Sampson, Duplin and New Hanover Counties,

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preaching the Gospel and organizing churches. He had no Convention behind him, for there was no Convention; he was not a missionary of the Board, for there was no Board. He went out alone, trusting in God, and sowing the seeds of Gospel truth. On one of these missionary tours, down in Pender County, he was taken sick suddenly, and died after a brief illness, at the home of a Mr. Colville, a member of a Presbyterian church, and was buried in the Colville graveyard near the town of Atkinson. As the only means of communication was a weekly mail, his good wife did not hear of his death until after his burial. She had a neat little slab made, and, in company with a relative, she rode through the country and put this simple stone at the head of his lonely grave.

Such were the sacrifices of this pioneer in State Mission work, and others who wrought in other parts of the State. They labored, and we have entered into their labors. From the seed which they sowed in tears, we today, are reaping a rich harvest. The work of these individuals prepared the way for the formation of missionary societies.

At the session of the Chowan Association, which was held at Sandy Run Church, May 5, 1809, Martin Ross introduced a resolution looking to the formation of "a meeting for general correspondence," to be composed of the Chowan and neighboring associations. The meeting was to have for its purpose "the dissemination and acquisition of information upon religious topics."

A committee, of which Martin Ross was chairman, was appointed to take the matter under advisement, and report at the next meeting.

When the resolution was called for at the next session of the Association, the committee, to which Elder Dossey had been added, submitted the following: "Your committee beg leave to report a disagreement to the partial and contracted plan first under consideration; and would warmly recommend that the meeting be so formed and constituted, as to admit freely, and upon equal grounds all the Baptist Associations in this State similar, perhaps, to that formed, and now forming, by the numerous Baptist Associations in the State of Virginia." This report was unanimously adopted, and in 1811, at the Falls of Tar River, near Rocky Mount, the General Meeting of Correspondence was organized.

Two years later, news came to this country that Judson and Rice, two Congregational Missionaries, had been converted to the Baptist views and had been baptized. As they had changed their demoninational relations they were left, of course, without means of support. This greatly stimulated interest in missions among the societies in America. Luther Rice returned to this country and visited many States in the interest of Foreign Missions. He spoke at several churches in North Carolina. The Triennial Convention, which embraced all the States North and South, was organized in 1814. At the first session of this Convention, which was held in 1817,

North Carolina led all the States except Massachusetts, in its contributions to Foreign Missions.

Beginning of Trouble.

Things ran along smoothly until 1821. Before this there had been no agents receiving salaries, but at that time at a meeting of the North Carolina Baptist Missionary Society, which took the place of the Meeting of General Correspondence, there was a change of policy. Robert T. Daniel was appointed agent at a salary of $40.00 per month, and others received $30.00 per month. Their work was to organize local Missionary Societies, which were to coöperate with the General Missionary Society of the State. Many believed that this multiplication of societies was unscriptural, and that it interfered with the local church, any encroachment upon whose authority Baptists have always strongly resisted. There was also objection made to the payment of salaries, as, to the minds of many, it indicated a mercenary spirit.

These troubles were not confined to North Carolina, but seem to have prevailed throughout the entire country, North and South. In his very informing little book, "The Commonwealths and the Kingdom," Mr. Padelford says that the churches strongly suspected that these State Societies, or Conventions, would seek to usurp the authority of the local churches, and for that reason it was very hard to secure their coöperation. This clause was found in many of the constitu-

tions of the Northern Conventions: "This Convention shall never possess a single attribute of power or authority over any church or association whatever." "This declaration," says Mr. Padelford, "very clearly reflects the jealousy with which the fathers guarded the independence of the local church. When State Conventions were first proposed, there was fear in many quarters that the new organization might jeopardize that independence. When the New York Convention was organized in 1821, only five of the seventeen associations sent their accredited delegates to take part."

It will be remembered that this was the very year (1821) that the anti-organization sentiment began to manifest itself in North Carolina. In 1829 the New Jersey Convention was organized. Of the fifty-five churches in the State only twenty-six could be depended on for any real coöperation.

Now let us come back to North Carolina: The leader of those who opposed the organized work was Joshua Lawrence, a man of considerable ability and influence, while the organization forces were led by Martin Ross. For three years the controversy raged, and sometimes it was quite bitter. The very name "Missionary Society" aroused, to white heat, the prejudice of those who were opposed to the organized work. The Northern States, beginning with New York in 1821, were, one after another, changing their Missionary Societies into State Conventions.

Ross had such a change in mind, for at the session of the Chowan Association in 1826, by motion of Martin Ross, a committee consisting of Ross, Meredith, Newborn, Jordan and Hall, was appointed "to correspond with the associations of the State, with a view to forming a State Convention, and report at the next meeting."

Soon after the meeting of the Association Martin Ross died. At the session of 1827 the committee reported that nothing had been done, and on motion, they were discharged. It was not long, however, before the dream of Martin Ross was realized. In 1830, in the town of Greenville, the Baptist State Convention was born. That epoch-making event will be considered in the next chapter.

The Division.

Those who opposed the organized work were in the majority. Dr. Hufham says, "There could no longer be any doubt as to the meaning and intent of a majority of the body. It had separated itself from the great body of the denomination in the State, and set itself to drive from its fold all those who believed in laboring and giving for the 'furtherance of the Gospel.' Of course, thus isolated from the movements and tendencies of the age, there could be no expansion from within, no increase from without. After eighty years the body is scarcely stronger numerically, and is certainly weaker in all the elements of intellectual and spiritual life." This

denomination is known variously as "Primitive," "Anti-Missionary" and "Hardshell" Baptists.

The Missionary Baptists, on the other hand, have grown from fifteen thousand, when the division took place, to over four hundred thousand. The blessings of the Lord have been abundantly bestowed upon those who sought to spread his name over the earth. Their growth has been phenomenal, their number has doubled every twenty years.

Relation of This General History to State Missions.

This little book is not to be a history, except as some of the results of State Mission work, which shall be given, may be considered history; but the author deemed it worth while to devote this first chapter to a general survey of conditions throughout the country just before the Baptists began to organize for work. It is necessary to get this setting to be prepared to see order coming out of chaos. We find a great nebulous mass assuming definite shape; a multitude of raw recruits forming themselves into a militant army.

The history reveals the fact that the same difficulties confronted the Baptists in the different sections of the country, and that they worked along the same lines in solving their problems. This created a strong bond of brotherhood between the Baptists of the whole country.

Another thing we see, too, is the guiding hand of God. Tidings of William Carey's departure

for India, as a missionary, awakened an interest in Foreign Missions among the Baptists of America; and that interest was deepened by the stories of his sacrifices and sufferings. Then suddenly and unexpectedly God threw upon American Baptists the support of Judson and Rice. Something must be done, and that speedily, to provide for these men whose support, in the providence of God, had been transferred from the Congregationalists to the Baptists of America. An attempt was made to organize Missionary Societies, but the unwillingness on the part of a large majority of the churches to coöperate, revealed to the leaders in this important movement, the necessity for doing mission work among the churches at home. And so we have the beginning of State Mission work. God was leading on. From the little local Missionary Society came the State Society, and out of that grew the Baptist State Convention. The fathers started out to do the Lord's work like Abraham, not knowing whither they were going; but they looked to God to lead them and they were not disappointed. We have but to read this story to be convinced of that fact.

Those who made this glorious history were of heroic mold. The eyes of him are holden, who fails to see that they were men of dauntless courage, unwavering faith, sacrificing spirit, and filled with that "wisdom that cometh down from above." If we get these stirring events firmly fixed in our minds, we can better understand the

spirit of the fourteen brave souls who met in Greenville in 1830, and organized the Convention.

Growing out of such conditions as we have considered, came the North Carolina Baptist State Convention, and in such an atmosphere the organized work of State Missions was begun.

Suggested Questions

1. When did the mission awakening occur?
2. What was the immediate cause of this awakening?
3. Where did it begin?
4. What kind of organizations were effected for the support of Foreign Missionaries?
5. Did the interest in Missions reach as far as America?
6. When and where was the first Missionary Society in America formed?
7. What Missionaries went out from America not long after Carey went from England?
8. To what denomination did they belong?
9. How did they become Baptists?
10. What has all this to do with State Missions?
11. What organizations supplanted the Missionary Societies in the several states in this country?
12. In what State and on what date was the first State Convention organized?

13. Was there any State Mission work done in North Carolina before the organization of the Convention?

14. By whom and how was it done?

15. Tell something of the conversion and work of Daniel White.

16. Who first suggested the formation of a State Convention in North Carolina?

17. When did trouble begin among the Baptists of this State?

18. About what was there division of sentiment?

19. Was this confined to North Carolina?

20. Who was the leader of the organization forces?

21. Who led those who opposed organization?

CHAPTER II.

ORGANIZED WORK

The Baptist State Convention was organized in the town of Greenville, March 26, 1830.

The two primary objects the brethren had in mind in the organization of the Convention, were the evangelization of our State, and the education of our young preachers. The fact that our people were called on to aid in the support of Foreign Missions caused them to examine into the base of supplies. This examination revealed to them the necessity of strengthening the churches that were in existence, and of planting new churches where they were needed; this, of course, was State Mission work. They saw, at the very outset, that not much headway could be made in the way of developing the churches without an educated ministry, hence their interest in Ministerial Education.

Meredith's Great Letter.

Thomas Meredith was instructed to write a circular letter to be published in the minutes. The letter covers over fifteen pages of fine print. It is a great denominational document, written by a Christian statesman, and, as a literary production, it is doubtful if it has been equaled by any paper presented to the Convention since.

The letter sets forth the proposed work of the Convention, and appeals to the associations and

churches to ally themselves with the Convention, and coöperate in carrying out its purposes. Objections likely to be urged against the missionary and educational program of the Convention are answered. To those who should decide to coöperate with the Convention, a warm, Christian welcome is assured; but heavenly defiance is hurled at any who should determine to stand in the way and seek to obstruct the Convention in its forward movement. Here is a paragraph addressed to those who opposed the organized work:

"And we would first speak to those who oppose our measures. Brethren, you who are averse to State Conventions, and to Missions, and to Educational Societies, and who have carried your hostility so far as even to threaten with excommunication, those of your church members who dare to think and act differently from yourselves in these matters, we wish it distinctly understood that we have no quarrel with you of any kind. We neither dislike nor envy you, nor do we despise you, nor yet do we *fear* you; we regard you as Christians, as Baptists, and as Brethren, but we consider you sadly mistaken, and we sincerely regret the loss of your services in the important and interesting work before us. When we earnestly plead our arguments in favor of what we do, and patiently consider the objections which you urge against us, we do this, not for the purpose of justifying ourselves, nor yet for the purpose of justifying the cause which we

advocate, but for the sole purpose of correcting your mistake, of reclaiming you from error, and of enlisting your services in the cause of the Redeemer in general, and in that of the denomination in particular. And we desire you further to understand, that we shall go on with our undertaking, whether you aid us or oppose us. You may misrepresent our intentions, if you choose, you may impugn our reputations, and you may conflict with our movements; but you cannot injure us, nor can you prevent the accomplishment of our plans. The improvement of the Ministry, and of the churches of the Baptist denomination in North Carolina will be effected, and by the means proposed, either sooner or later."

It must not be forgotten that there was a very sharp division just before the organization of the Convention, between those who favored and those who opposed, the organized work. We would class them to-day as "progressives" and "reactionaries." The discussion was very earnest, and, sometimes, bitter. This must be kept in mind, in order to understand the occasion for the strong, courageous expressions in the above paragraph.

The First Machinery.

Eighteen brethren were named as a Board of Directors. These were to have charge of the mission work which the convention decided upon, at once.

Rev. Samuel Wait was elected as the first General Agent. He was paid a small salary. His

duties were similar to those now performed by the Corresponding Secretary. Indeed, after several years, the name of the office was changed from General Agent to Corresponding Secretary.

At the second session of the Convention the Board of Directors was changed to the Board of Managers, under which name it continued for several years, but was later changed to the State Board of Missions. This Board had under its care ministerial education, until the Board of Education was created. When our denomination began to do some Sunday School work in the State, the name of the Board was changed to the State Board of Missions and Sunday Schools, under which name it still operates.

State Missions was at first called Home Missions. Indeed, it was so designated for more than twenty-five years. In 1845 the Southern Baptist Convention was organized, and the Home Mission Board was appointed. The work of this Board was called Domestic Missions at first, but later was changed to Home Missions. In order to avoid confusion, the Convention changed the name of our work to State Missions. The change of name occurred many years ago, and still there are some who think that Home Missions means mission work in our own State. The most serious trouble produced by the confusion of names, is in regard to our history. We should always keep in mind the fact that there was no Home Mission Board prior to 1845, and that all "Home Mission"

work done in the State before that date was really State Mission work.

Present Organization.

The State Board of Missions and Sunday Schools, as at present organized, consists of eighty members from the State at large and one representative from each association. To the Board is committed the important work of making appropriations to the several mission fields. The Board holds its meeting to make the annual appropriations, as soon as possible after the meeting of the Convention, in order that the fields applying for aid may know what to depend upon. A printed form of application is sent, by the Corresponding Secretary, to any church, or mission point which makes request for it. These blanks must be filled out as accurately as possible, passed upon by the church, and approved by the Executive Committee of the association in which the point asking aid is located. A solemn responsibility rests upon the Associational Executive Committees, for the Board must be guided, in large measure, by the advice of these committees, in deciding as to the merits of the applications.

The Board must use its best judgment in making appropriations, as the total amount asked for is always in excess of the amount to be appropriated. Sometimes mistakes are made, of course, for the Board is not infallible; but they are pains-

taking and conscientious in their work, and do the very best they can, with the lights before them.

Departmental Work.

The Board appoints an Executive Committee consisting of seven. This Committee holds regular meetings at the close of each quarter, and on special occasions at the call of the chairman. At each regular meeting they review the work of the quarter, noting anything of special interest contained in the reports of the missionaries. In cases of emergency, they are given, by the Board, power to act for the Board. To them is committed the appropriation of the Church Building Fund, of which mention will be made in a subsequent chapter. The Corresponding Secretary has no authority to draw vouchers for the payment of any funds, except by order of the Board or the Executive Committee. Should any complication arise on any mission field during the year, the chairman, at the request of the Corresponding Secretary, calls the Executive Committee to act as an advisory council.

There is also a Sunday School Committee, and a Baptist Young People's Union Committee, both appointed by the Board, to promote the interests of these two departments. They sustain the same relation to their respective departments that the Executive Committee does to the general work of the Board, except as to financial matters, all of

which, between the regular meetings of the Board, are entrusted to the Executive Committee.

Officers and Employees of the Board.

The officers of the Board are President and Recording Secretary. The Board elects the assistant to the Corresponding Secretary, Sunday School Secretary, B. Y. P. U. Secretary, and Enlistment Field Worker. The two last-named were added to the force of workers in 1912. The Corresponding Secretary, and the Treasurer are elected by the Convention and not by the Board. The Treasurer handles all moneys given for the regular benevolences of the Convention, except contributions made to the Orphanage. That, like our educational institutions, has a treasurer of its own.

The *Corresponding Secretary* of the Convention is charged with the administrative work of the Board. He sends out commissions to the missionaries, receives and records their reports quarterly, is required to have general supervision of the mission work, collects money for all our mission interests, and pays the missionaries by vouchers drawn on the Treasurer. At the close of the year the auditor goes carefully over all these vouchers, and compares them with the returned checks in the hands of the Treasurer, and the receipts as acknowledged in the *Biblical Recorder* each week.

The Corresponding Secretary does field work also. He visits the associations during the asso-

ciational period, and at other seasons visits churches, attends mission institutes, and does as much field work as possible in addition to his office duties.

The work of those who are appointed by the Board is not administrative, but missionary. The assistant to the Secretary gives his time almost exclusively to the western part of the State. He is out on the field practically all the time, holding institutes and presenting the mission objects, as well as the interests of all our denominational institutions. He is a general missionary, whose field covers nearly half the State.

The *Sunday School Secretary* is a Sunday School missionary. Our Sunday School work has been lifted to a position of dignity and importance, chiefly through the efforts of the Sunday School Secretary. He holds Sunday School institutes, in which methods of organizing and conducting Sunday Schools are discussed. He conducts schools for teacher training, in which he is assisted by other field workers from the Sunday School Board of the Southern Baptist Convention, whose services are given without cost to our Board. The Sunday School Secretary keeps in touch with all the Sunday Schools in the State. He gathers statistics, which are very valuable. Through his efforts new schools are organized every year, and many of those already in existence are made more efficient.

The *Baptist Young People's Union Secretary*

is doing an important mission work, that of training our young people for service. The B. Y. P. U., as its name indicates, is a denominational movement. As the Unions are now conducted, the members meet for work. They have prescribed courses of study, embracing doctrines and missions. In this day of lax doctrinal views, it is necessary that our young people be made intelligent as to doctrine. If we could have a B. Y. P. U. in every church, meeting weekly, to study the doctrines of grace, our peculiar principles, missions and methods of work, the influence upon the future of our denominational life, no man could measure. To organize Baptist Young People's Unions, and to foster and train those already organized, is the work of the B. Y. P. U. Secretary. He is a missionary to whom is committed this important department of the Board's work.

The *Enlistment Field Worker* is a missionary. He visits churches, upon invitation, and aids in the formation of fields. He endeavors to introduce some good financial system in the churches he visits, and leads them in making a canvass of the membership, for the purpose of securing, if possible, a pledge from every member, for missions and pastoral support, the same to be paid in weekly or monthly installments. When we remember that there are over three hundred churches in the State which do not give a cent to missions of any kind, and that not quite one-third of our people are enlisted in the work of

the Kingdom, we can see the great need of the work of enlistment, which is being done in co-operation with the Home Mission Board, the two Boards sharing equally the expense of this work.

In the great Commission, the Lord commands his people to make disciples, baptize them and teach, or train, them; and the last is as much a divine command as the others. The State Board of Missions has put the emphasis upon the first part of the Commission, but, until very recently, has neglected, almost entirely, the work of training. We are now undertaking to make amends, somewhat, for this neglect, by having missionaries for the several departments of training mentioned above. Those who doubt that this is mission work, should study the great Commission, and see that training is an important part of the Lord's last command.

Expense of Administration.

It is entirely proper for those who take stock in any enterprise to know how much is absorbed by expense. If the management of any business is believed to be extravagant, it is the duty of those having stock to demand an investigation, and require, from those in charge of affairs, a full statement. It is even more obligatory upon those who give to the Lord's cause to see that the funds they contribute are faithfully and wisely handled.

In the year 1913 the Baptists of North Carolina contributed to State Missions, $50,421.68. The amount charged up to State Missions for expense was $3,738.69, which is 7.4 per cent. For Home and Foreign Missions combined we received $89,027.50. The expense borne by these two was $3,590.49, or 4.1 per cent of the total amount contributed to these two objects. A little calculation will show that 5.6 per cent covers all expense. The budget of expense includes salaries and traveling expenses of the Corresponding Secretary of the Convention, and Corresponding Secretary of the woman's work; salaries of the Treasurer, Recording Secretaries, auditors and stenographers; office rent, postage and printing. The salaries of Recording Secretaries and Auditor, and the printing and distribution of the minutes do not belong to the work of administration, and should not, therefore, be counted as administrative expense. If these items were deducted it would bring the expense of actual administration down to 4.7 per cent. That is, of every dollar that passes through the Treasurer's hands, only 4.7 cents is used for expense of administration, leaving 95.3 cents to go to missions.

Half the expense is borne by State Missions, and the other half is divided proportionately between Home and Foreign Missions. Ours is a State Board of Missions, not a State Mission Board, and the interests of Home and Foreign Missions are fostered as well as those of State

Missions. It is but just, therefore, that Home and Foreign Missions bear part of the expense. The Sunday School department, being self-sustaining, is not included in the above.

The Board submits a full report of the year's work to each session of the Convention. The Treasurer's report gives a complete statement of all moneys received and expended, and for what the expenditures have been made. These reports contain important information for the session of the Convention to which they are submitted, and will be very valuable, as history, in the coming years.

Suggested Questions

1. When and where was the Baptist State Convention organized?
2. What two purposes did the brethren have in mind in organizing the Convention?
3. What did the examination into the "base of supplies" reveal?
4. Who wrote a circular letter to the Baptists of the State?
5. At the first session of the Convention what machinery was installed?
6. What was State Missions first called?
7. How many members has the present Board of Missions?
8. Can you give, in brief, the method the Board uses in making appropriations?
9. What is said of Associational Executive Committees?

10. Name the several departments of the Board.

11. What officers has the Board?

12. How are the Corresponding Secretary and Treasurer elected?

13. What are the duties of the Corresponding Secretary?

14. What are the duties of the Treasurer?

15. What are the duties of the assistant to the Corresponding Secretary, Sunday School Secretary, B. Y. P. U. Secretary and Enlistment Field Worker?

16. Are they administrative officers, or missionaries?

17. What is included in the budget of expense?

18. How is the expense divided?

19. What per cent of the total amount contributed to missions is used for expense of administration?

CHAPTER III.

MARKS ALONG THE WAY

If one who is climbing a mountain looks back over a hundred yards of the distance that he has come, the gain that he has made in altitude is almost imperceptible; but if the backward glance reaches across a half-mile, the progress can be plainly seen.

So in our State Mission work, we cannot get an adequate idea of what has been accomplised, by the review of a single year. If we take the past in periods of decades, or measure it by certain important events, which stand as marks along the wayside, the work will come before us as a whole, and we can get a much better conception of what has been accomplished than we could possibly get by letting each year stand alone. Some such review of the work as has just been outlined, will be given in this chapter.

Laying Foundations.

For the first fifty years of the Convention's life, there is not much to show in the way of visible results of State Mission effort, but no more important work has ever been done than that which was accomplished during the first half century of the Board's existence.

When the railroad bridge which spans the Mississippi River at Memphis, Tennessee, was

built, much time and money were spent in laying the foundations down under the water, out of sight. The super-structure, with the track over which the trains pass, would not be there now had not this work, which is invisible, been done first. So for fifty years the Board wrought in faith and patience, without being able to show what they were doing; but on that foundation a grand super-structure has been built.

The first thirty years were spent in getting the associations to coöperate. Prejudice and ignorance had to be overcome, and it took "line upon line, precept upon precept," and year after year to accomplish this task.

Important Institutions.

This time was not wasted. The brethren were laying their plans with consummate wisdom, and installing machinery which we are still using to very great advantage. Wake Forest College and the *Biblical Recorder* were brought into being, because they were needed in the vast undertaking of evangelizing the State and in preparing the denomination to reach out to a lost world.

During this period of general preparatory work, a few strategic points were occupied. The first place to which an appropriation was made was Wilmington. Then followed Raleigh, Charlotte, Greensboro and Asheville. Missionaries were placed at these points and churches organized.

From these centers the missionaries operated and planted churches in smaller places.

Dreams and Visions.

These prophets of the olden time were constantly planning for larger things. Many of our modern enterprises are but realizations of their early dreams. In 1835 a committee, of which Thomas Meredith was chairman, recommended the founding of a college of high grade for women. Fifty years later, the school which bears the name of Meredith was established.

They dreamed of an endowment for Wake Forest College. They saw the importance of taking aggressive measures for organizing and fostering Sunday Schools. They longed to see the Baptists of the State taking a deeper interest in Foreign Missions. We are but carrying out the work of enlistment, which they began in 1830. They had visions of larger things. In 1859 they resolved to make an effort "to raise twenty-five cents a head for State Missions, and ten cents a head for Ministerial Education." If now, (1914) fifty-five years after that resolution was adopted, we were raising the amounts they named, we would receive this year $62,000 for State Missions, and $25,000 for Ministerial Education.

The deep and broad foundations laid, and the magnificent scale on which the work was projected in that day of poverty and weakness, show

that the founders of the Convention were true prophets, and mighty men of God.

Fruit Bearing Period.

Just about the time our State Mission work was organized, and a force of missionaries put in the field, the war between the states began, and demoralization followed. After the war we passed through the dark period of Reconstruction, from which we did not begin to recover until well into the seventies. In 1880 tabulated reports were given of the work of the missionaries, and we have made steady progress since.

Contributions were first made to State Missions (then known as Home Missions), Foreign Missions and Ministerial Education. When the Southern Baptist Convention was organized in 1845, and the Home Mission Board appointed, Domestic Missions, as it was then called, was added to the benevolent objects. In 1858 Home Missions in North Carolina was changed to State Missions, to avoid confusion, as the Southern Baptist Convention changed the name of the Domestic Mission Board to the Home Mission Board.

Perhaps the progress made can be shown in no better way than by presenting a table indicating contributions by decades, to the objects to which the Convention contributed in those early days. Special attention is called to the symmetrical way in which the denomination made its contributions.

	State Missions	*Foreign Missions*	*Home Missions*	*Education*
1830.....	$ 220.62	$ 120.04½	$.....	$ 174.06⅔
1840.....	634.95	212.37	.....	161.57
1850.....	1,470.46	1,252.47	.....	635.33
1860.....	919.30	844.18	47.85	1,058.89
1870.....	329.46	408.28	27.50	224.45
1880.....	1,896.08⅔	2,262.47⅔	91.74	1,736.71½
1890.....	12,348.31	8,902.06	3,269.18	3,620.75
1900.....	18,530.14	8,757.66	5,538.56	2,332.96
1910.....	41,428.46	35,360.88	20,163.55	5,068.61
1914.....	50,421.68	56,318.50	32,710.17	6,120.61

Introduction of New Features.

We shall now go back and note the introduction of new departments from time to time, as the need for them became apparent, and sufficient funds could be secured for their support.

Woman's Work.

The Woman's Central Committee was organized in 1877, for the purpose of aiding the few Missionary Societies then in existence, in their work, and of encouraging the organization of other Societies. There was strenuous and successful objection made to allowing the Central Committee to report their work to the Convention. This so discouraged the good women that very little effort was made to revive the work until 1887, at which time the Central Committee was appointed by the Board, and a report of their work was submitted to the Convention, through the Board of Missions. This method of reporting to the Convention is still used. All funds raised by the Woman's Missionary Societies are sent to the Treasurer of the Convention, and the church to which a society belongs, is given credit for the same. The Societies contribute to the

three mission objects. They are also raising a fund annually toward meeting the expenses of their work. This fund is supplemented by an appropriation from the Board.

The organization of the women is known as the "Woman's Missionary Union, Auxiliary to the Baptist Convention of North Carolina," and it lives up to its name, as it has become a mighty auxiliary in many important ways. The first report of the Central Committee, made to the Convention in 1887, shows the following amounts raised: Foreign Missions, $654.17; State Missions, $115.33; Home Missions, $172.20; total, $941.70. They raised for expenses that year, $75.95, and contributed to other things, $69.25, making a grand total of $1,010.95.

In 1913 the women reported for Foreign Missions, $18,249.54; Home Missions, $10,204.59; State Missions, $10,566.65; Bible Fund, $130.32; Expense Account, $517.86; making a total of $39,668.96.

In chapter VI, mention is made of the Church Building Fund, of the State Board of Missions. This money is contributed by the Woman's Missionary Societies.

Sunday School Department.

Early in the history of the Convention a Sunday School Secretary was appointed, but was forced to resign for lack of support. A Sunday School Board was established, whose chronic con-

dition was one of indebtedness. A book department was added, which put the Sunday School Board more deeply in debt. The name was changed to Sunday School Association, but this organization was short lived. In 1871 a Sunday School Board was established, with the understanding that "it shall in no case be authorized to impose any pecuniary obligation on the Convention."

In 1871 Mr. John E. Ray was asked to take charge of the affairs of the Sunday School Board, and he succeeded in pulling it out of debt.

In 1887 the Board of Missions and the Sunday School Board were consolidated under its present name, "Board of Missions and Sunday Schools of the Baptist State Convention." In 1891 Rev. M. L. Kesler was elected Sunday School Secretary, but resigned in a few months to enter the pastorate. In 1896 Rev. B. W. Spilman was elected Sunday School Secretary. He carried the work through its darkest days. Dr. Spilman is recognized as one of the foremost Sunday School experts in the country. His successors, in the order of their election, have been T. Neil Johnson, Hight C. Moore, and E. L. Middleton, the present incumbent. At first practically all of the expense of this department was paid out of State Mission funds. Gradually the importance of the work was seen and a better support given to it. In 1909, it became self-sustaining. The Sunday School work has grown in favor, and is now justly regarded

as a very important department of the Board of Missions.

Work Among the Negroes.

The following section is taken from the report of the Board of Missions, submitted to the session of the Convention held in Greensboro, in 1895:

"It is proposed that four bodies, the Home Mission Society of New York, the Home Mission Board of the Southern Baptist Convention, the Baptist Convention of North Carolina, and the Negro Baptist Convention, shall unite in the work of evangelization of the colored people of North Carolina.

"This work has progressed so far as the employment of a general missionary for the State, with three district missionaries in different parts of the State, who are already in the field.

"It is expected that the expense of this work for the first year will be borne equally by these four bodies, and afterward that the proportion of the Negro Convention shall be increased gradually until they will bear the greater part of the burden."

Our Convention entered into this coöperative work with the other three bodies. The arrangement was continued through three periods of three years each, making nine years in all. The first year the appropriation by our Board to this work was $950, and the amount was reduced gradually year by year, $200 being the sum ap-

propriated the last year. This financial assistance together with much personal aid by white ministers and others in the institutes conducted for Negro preachers, was given at a time when the Negroes needed it, and it was a blessing to the white Baptists to give it. The nine years during which this work was carried on covered the darkest period in the history of our State, since the days of Reconstruction. The year 1898 will always be memorable because of the bitter race feeling engendered by political discussions. In several sections of the State there were race riots which resulted in bloodshed. Through all this bitterness, the feeling between the religious leaders of both races was cordial and fraternal. The colored preachers urged their people to exercise self-restraint during the storm of political passion. They assured them that the Christian white people of the State were their friends, and had at heart the good of the Negroes. As evidence of this they pointed to the fact that, in the midst of political rancor, the Baptist State Board of Missions had given thousands of dollars for mission work among the Negroes. There would, no doubt, have been more riots and bloodshed, had it not been for the influence of the religious leaders among the Negroes.

While our colored brethren no longer ask our aid they do desire the sympathy and encouragement of their white brethren, and these we are glad to give them. A fraternal messenger was

sent from their Convention to ours in 1914, and the president of our Convention was appointed to bear the greetings of our Convention to the Colored Convention at its next session.

Mountain School Work.

When Rev. John E. White graduated from Wake Forest College, he was employed as principal of Mars Hill College. He became deeply interested in the "People of the Hills." He saw their possibilities, and was convinced that education was their greatest need.

In 1895, Mr. White was elected Corresponding Secretary of the Baptist State Convention. This gave him an opportunity to become better acquainted with the mountain section, and this acquaintance confirmed and strengthened him in the opinion that our denomination should do something for the development of the people of the West, most of whom are Baptists.

In the report of the Board to the Convention at the session held in Greenville in 1898, Secretary White recommended that we aid the mountain people in establishing and maintaining a system of schools. This recommendation was adopted, and Rev. A. E. Brown, of Asheville, was elected by the Board as Assistant Secretary, with the understanding that his time would be devoted chiefly to promoting the interests of the mountain schools. The attention of the Home Board was called to this new undertaking, and it agreed to

enter into coöperation with the State Board in support of the Mountain Schools. The importance of this department became so manifest, and the experiment in North Carolina so satisfactory, that the Home Board, largely under the influence of Dr. White, who had gone to Atlanta as pastor, decided to enlarge its educational work, by taking in all the mountain section of the South. Dr. A. E. Brown was elected by the Home Board as Superintendent of the Mountain School Department, and our Convention, in 1904, turned over to the Home Board the Mountain School work in this State.

It will be seen from the foregoing that the system of Mountain Schools, which has become such an important department of the Home Board, had its beginning in the State Mission Board of North Carolina, and our Board also discovered and furnished to the Home Board the man who has served, and is serving, so successfully as Superintendent of the Mountain School Work.

Layman's Committee.

The Layman's Movement was, at first, inter-denominational, and, indeed, inter-denominational meetings are still held for their inspirational value. It was discovered, however, that in the application of the methods which were being pressed by the Layman's Movement, more could be accomplished along denominational lines. For this reason, the leading denominations in the

State, and in the South, appointed Layman's Committees. At the session of the Convention which was held in Wadesboro in 1909, a Layman's Committe was appointed with Mr. J. H. Tucker as chairman. The following year, Mr. Tucker declined to act longer, as chairman, and Prof. F. P. Hobgood was elected to the position. After three years of faithful service Prof. Hobgood declined reëlection, and Prof. Charles E. Brewer, Ph.D., was chosen as chairman. The progress of this work has been slow, but steady. The methods which are being pressed by the Laymen's Movement, are excellent, and if the Committee can secure the coöperation of active laymen, and the sympathy and assistance of the pastors, great improvement will follow in our financial methods.

Baptist Young People's Union.

At the session of 1912 the Convention instructed the Board to find and employ a suitable man for Secretary of the Baptist Young People's Union. Rev. Theodore B. Davis was engaged for the position. He threw his whole heart into it, and did excellent work. There were, however, difficulties and discouragements innumerable. There were some who did not appreciate the importance of the B. Y. P. U. work, and others who did not think it should be supported out of State Mission funds. With all this opposition, it is not surprising that Mr. Davis accepted a call to a pastorate which offered opportunity for great usefulness.

The resignation of Mr. Davis caused the friends of the B. Y. P. U. Movement to see that there was danger of losing all that had been gained in the organization of the young people. Stirring speeches were made at the Convention, and a recommendation of the Board, providing for the continuance of the work, was adopted. Rev. J. D. Moore was employed as B. Y. P. U. Secretary.

Co-operation and Enlistment.

At the Convention in 1912, an arrangement was entered into with the Home Mission Board to do coöperative work in the way of enlisting the churches that are not giving to the cause of missions, and of securing a larger number of contributors in the churches that are enlisted.

Rev. C. A. Upchurch was selected by the Board as Enlistment Field Worker, his salary and expenses to be paid jointly by the Home and State Boards. In the preceding chapter the duties of the Enlistment Field Worker were described. In some cases Mr. Upchurch has personally conducted an every member canvass, to demonstrate how it can be done. In every instance where such a canvass has been made, the number of contributors has been greatly enlarged, and gratifying increase made in pledges to missions and pastor's salary. Another important feature of this work is the formation of compact fields. The Enlistment Field Worker takes pleasure in assisting in the formation of such fields, when invited

to do so. The most effective work done by Mr. Upchurch has been along this line.

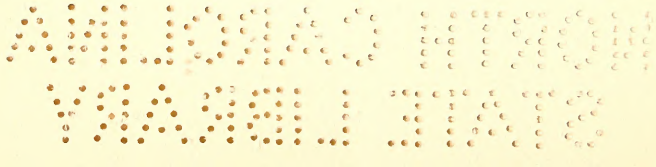
This Year's Work.

Our work in the year 1914 was laid out on a basis of $55,000. We have a hundred and fifty-two missionaries, preaching at more than three hundred churches and outstations, in forty-six of the sixty-four associations. In addition to the regular missionaries we are sustaining the departments which have just been named, and are giving $7,000 to aid in building houses of worship on important mission fields in the State.

In a subsequent chapter the results of State Mission work will be given in detail, but the purpose here has been to take a general survey of the Board's achievements from the organization of the Convention down to the present time.

Suggested Questions

1. How can we best judge of the progress we have made?
2. What was done during the first fifty years of the Convention's life?
3. Can you name some important towns in which churches were aided by the Board during this period?
4. What were some of the dreams and visions indulged in by the fathers?
5. When did we begin aggressive State Mission work of which we have tabulated statements?



6. When was the Southern Baptist Convention organized?

7. When and why was the name of mission work in the State changed from Home to State Missions?

8. Give, if you can, the amounts contributed by decades to the objects of the Convention from its organization down to the present time.

9. When was the Woman's Work begun?

10. Tell something of its progress.

11. Tell something of the beginning and work of the Sunday School department.

12. What about work among the Negroes?

13. When did the Mountain School work begin?

14. Tell something of the Layman's Movement.

15. Give some account of the B. Y. P. U. Work.

16. What is meant by Coöperation and Enlistment?

17. What is the basis upon which the Board is operating this year (1914)?

CHAPTER IV.

OUR COUNTRY CHURCH PROBLEM

Some one has recently said that the word *problem* is greatly overworked; that the problem solvers have an interminable task on their hands; that problems are peculiar to no time or place, as every country, every age and every day has its problems. That every place and every day has its problems is doubtless true; but this only emphasizes the fact that we, in our day, have problems which we must meet and to whose solution it behooves us to give earnest consideration.

Very material changes have taken place since the organization of our Convention, and, indeed, during the last decade. These changed conditions have affected the life of our State at every point. Nowhere, perhaps, have the effects been greater or more important than in the religious condition of our people. This is true of the whole South, but this discussion will be confined to North Carolina.

The Country Church of the Olden Time.

When the Convention was organized and the work of State Missions was begun, we had no towns of any considerable size. Our strength was in the country. This was the state of affairs after the war. In those days the country church was the center of the community life. The country pastor lived among his people. He

owned his farm with its broad and productive acres, and, in many instances, he owned slaves who worked his land, so that he could have time for reading and study. He was, as a rule, the best informed man in the community, and was the social, intellectual and religious leader of his people. He held up before them high ideals, and by his exemplary life, impressed upon them the importance of vital godliness. To them religion was a very real thing, and the obligations of church membership were not assumed lightly. When one did take upon himself solemn responsibility by becoming a member of a church, he did so with the earnest determination to live up to his vows.

The weakest point in the country churches of the olden time was that they did not know the grace of giving. The pastor was not dependent upon them for a support, and he did not instruct them as to their duty in giving to support the things of the Kingdom. And right here, until this present day, is the fatal weakness of our country churches.

The Country Church of To-Day.

The country pastor of the olden time is gone, many of the churches that were strong numerically and financially, have been weakened by the removal of a large percentage of their membership to some nearby town. As a consequence, some of them are unable to have preaching, if the support of the pastor depends upon the mem-

bership. Take, as examples, conditions in two Western states. "Last year there were 258 Baptist churches in Minnesota, but 185 churches have disbanded since 1859, and of those in existence twenty-three are reported in a precarious condition. There are now 197 Baptist churches in Wisconsin, but more have been buried than are now in existence."

Conditions are not so bad here yet as in the states just mentioned, but we are moving in that direction, and we should take warning from these states, and make an earnest effort to save ourselves, while we may, from such a distressing situation.

In North Carolina, as in other states, the farms are being rapidly given over to tenants. So far we are not troubled with the foreigner, but even if the tenant be an American, he does not usually take as much interest in the church and its work as the owner of the land did. In the states mentioned above, the problem is made more complex because a large per cent. of the tenants who occupy the farms are foreigners and very many of them are Roman Catholics. So far we are a homogeneous people, but the next generation will have the foreign element to deal with.

Should We Allow These Churches to Die?

Of course the policy of the Mission Board is to aid churches with the expectation that they shall gain sufficient financial strength to stand alone, but it will not do to make that an invariable rule.

It may be necessary to extend aid to some churches without hope that they will ever make large financial returns to the denomination. The country church has made important contributions to the Kingdom, other, and more valuable, than money. It is the feeder of the town church. In discussing the country church Mr. Padelford says: "One cause of its weakness, as we have already noted, is that it is constantly giving of its best life to the town and city churches. The stability, aggressiveness and spiritual life of our city churches, are largely augmented by the stream of strong, pure, young life that flows from the rural districts. A study of statistics reveals the fact that the city churches could not possibly maintain themselves by their baptismal increase, but are dependent upon the members they receive from the small churches to maintain their balance." He states further that it is estimated that at least seventy-five per cent. of the men and women of influence in the church and national life, were reared in country homes, while eighty per cent. of the preachers were furnished by the country churches. Remember Mr. Padelford is speaking of Northern churches, in which section they have large cities. In the South, especially in North Carolina, the figures would be more largely in favor of the country church.

Difficulties in the Way of Development.

1. One of the chief obstacles is found in the fact that it is very hard to induce the country

churches to form compact fields. They look upon such a move as a surrender of their independence, forgetting that interdependence may be recognized without any suggestion of a surrender of independence. It is impossible for any pastor to develop a field comprising four churches all remote from each other, and the pastor's home remote from them all. To call a man who serves such a field, a pastor, is a misnomer. He may be their preacher, but he cannot be their pastor. A pastor is the shepherd of a flock, and it is the duty of a shepherd to care for his flock as well as to feed them. He needs to be at hand to protect his sheep from danger, to lead them back to the fold when they go astray, and to minister to them when they are sick.

It would be a great blessing to any country church to have a man with a shepherd's heart living in their midst. This arrangement might be made with comparatively little difficulty, if the churches could only be brought to realize the importance of it.

2. Another hindrance is once-a-month preaching. A church may manage to exist, but it cannot hope to make much, if any, progress, with once-a-month preaching. Fewer than three hundred of our churches have preaching oftener than once a month, leaving over seventeen hundred with once-a-month preaching. Is it any wonder that we are not doing more to advance the Kingdom of our Lord? There are hundreds of our country churches which could have preaching every Sun-

day, and half of them might easily have preaching twice a month. As was noted in the beginning of this chapter, in the days when the country churches were strong and influential they were not trained to support their pastors, and they have never learned since.

A farm hand is worth a dollar a day. If he works two hundred and fifty days in a year, he will receive two hundred and fifty dollars for his labor. A country church with a hundred members, will have, say twenty families represented in its membership. It would be a liberal estimate to suppose that the average salary paid by churches of this kind, for preaching once a month, is two hundred dollars. One family in that church will pay more for a farm hand than the twenty families will pay to the one called of God to minister to them in spiritual things! Is it strange that our country churches are growing weaker and less efficient year by year? Is it surprising that our children are drifting away from the churches and are failing to take interest in religious things, when their parents place twenty times the value upon the labor of a farm hand that they put upon the services of the pastor of the church? Unless there is a radical and speedy change at this point, our country churches are going to lose out, and what of the religions condition of the country children a generation hence?

3. It is difficult to secure strong, well equipped men for country fields. Young men who have

spent years in preparation for the ministry are in debt, as a rule, when they leave college or the seminary. The country fields do not offer a support, to say nothing of school debts that must be paid. Men in business or professional life can afford to begin on a small salary. A lawyer, or doctor, may not make expenses for the first two or three years, but he can wait because he knows a brighter day is coming by and by. When he reaches the self-sustaining point, his income goes on increasing for many years. In a few years his debts are all paid, and he has a snug sum invested against the day of old age.

The preacher, on the other hand, can never hope to receive much, if any, more than enough for an economical support. It is natural that he should want to be relieved of his debts as soon as possible, and when some town church calls him at a salary on which he can live, and gradually pay off his debts, he accepts the call and goes to town.

Here, then, is the condition in which we find a large percentage of our country churches: Scattered fields, once-a-month preaching and salaries inadequate for the support of strong, well-equipped men. A suggestion or two, as to how the evils referred to may be remedied, may not be out of place.

Forming Compact Fields.

An earnest effort should be made to form compact fields. This can be done if churches con-

tiguous to each other will agree to group themselves into fields, two, three, or four churches forming a field. There should not be more than two churches in a field, if these two can possibly support a pastor. It will be found, however, that if it is necessary for four churches to go into a group at first, if they locate a pastor in their midst, it will not be long before the field will be able to support another pastor, giving two churches to each. Building homes for pastor will be a great aid in the formation of fields, and will help to hold the churches together when the fields are formed. If four churches unite in a field and build a home for the pastor, and if the field should develop sufficient liberality to divide and support two men, two of the churches could buy, from the other two, half interest in the home, and, with the money thus obtained the new field could soon have a home for its pastor.

Pastors whose fields overlap, can render very effective aid in the formation of fields, by resigning any churches which are so located as to properly belong in some other group. In taking this step the pastor should endeavor to show his people the great advantage that would come to them in the formation of a field, occupied by a resident pastor, and not supplied by an absentee preacher who visits them once a month. This might cause a few pastors to make temporary sacrifices, but in the long run it would prove advantageous to the pastors, as many of the churches would go from once-a-month to twice-a-

month preaching, and others to full time, thus causing the formation of more fields. When such progressive steps are taken, better pastoral support is sure to follow.

The State Board can be of service, too, by aiding fields, as a demonstration of what can be done. If a field is not able, at first, or is not sufficiently developed in the grace of giving, to offer a support to a strong, aggressive pastor, the Mission Board could make no more wise expenditure than to appropriate a small amount to the field to aid them in securing the services of an efficient man. It can be made clear to the field that this aid is to be extended for a short time only, the amount to be scaled each year, with the understanding that the pastor must not suffer loss by the reduction on the part of the Board, the field agreeing to increase its part of the salary to make up the amount by which the Board reduces its appropriation. This method will not only bring that particular field up to a self-sustaining basis, but it will demonstrate to the surrounding churches the great advantage of such an arrangement, and other fields will be formed, as a result. The Board will be glad to send the Enlistment Field Worker, to aid in the formation of fields, if his services are desired, and previous engagements will not prevent his going.

The Heroic Spirit Needed.

Another thing needed in solving this problem, is the heroic spirit on the part of our well-equipped

young preachers. Even if a country field provides a support, the idea prevails that it is not so desirable, as a town church, as the latter offers a greater opportunity for usefulness. It is perfectly proper on the part of any man, to desire to spend his life where it will count for most. The trouble with the prevailing opinion, in this case, however, is, that it does not seem to be justified by the facts.

In a battle, reinforcements are sent to the weakest points in the line. In the work of the Lord, the greatest opportunity is usually found at the place of greatest need. According to the government census of 1910 the rural population of our State was 1,887,813, or 85.6 per cent, while the rural population of the whole country was only 53.7 per cent. In this enumeration a town with less than 2,500 is classed with the rural population. We would call such a place a city, but the proportion holds, for this rule is applied to the whole country. The proportion of our rural population to the rural population of the whole country, is that of 85 to 53.

Another thing we must remember is the fact that more than half of the *country people* of North Carolina are Baptists, or under Baptist influence. Our responsibility for the religious condition of the country is more than twice as great as that of all other denominations combined. If a town church, which pays a living salary is without a pastor, they have no trouble in securing one; but the Macedonian cry goes up unheeded from a number of important country fields. Many of our

country churches are dying for lack of more efficient leadership. What a marvelous opportunity is here offered for the development of the latent possibilities in these country churches.

The Country Church a Plant Bed.

In his inspiring book, "The Commonwealths and the Kingdom," Mr. Padelford tells of one little country church in Massachusetts supported largely by the State Board, which sent out twenty-nine preachers, and six of them found their wives in its membership. One of the preachers sent out was Rev. Amory Gale, the first general missionary in Minnesota, and founder of the Minnesota Baptist State Convention. The church has also sent out a hundred and seventy-five young men and women as teachers in public schools. A city church in the same State reports that two of its deacons, the superintendent of its Sunday School, and four of the teachers, came from this country church. This little mission church, out in the open country, has but twenty-eight resident members. At no time within the last fifty years has it had more than fifty resident members. Its largest membership nearly a century ago, was one hundred and thirty.

Did it mean anything to be pastor of that little mission church in the country? What town church could have offered an opportunity for such a fruitful pastorate? There are obscure country churches in North Carolina, whose history, if known and written, would show results almost,

if not quite, as great; and there are churches by the hundreds in our State to-day which, with the right sort of leadership, would send out young men and young women by the score, to fill places of conspicuous usefulness in the Kingdom. This is the call of the country church, with its unparalleled opportunities.

There are some comforts and conveniences in the towns that are not found in the country; but if one enters the ministry with the expectation of finding ease and comfort, he is destined to serious disappointment. We need strong men on our mission fields more than anywhere else. A call to mission work in China appeals to the heroic, but there are mission fields in North Carolina which offer greater opportunities, in some respects, for the exhibition of a heroic spirit, than are offered on any foreign field. The pastor of the country church of to-day is pastor of the town church of to-morrow, for, as we have already seen, the towns are constantly drawing on the rich young blood in the country.

Suggested Questions

1. What has created problems in the country churches?
2. What can you say about the country church of the olden time?
3. What of the country church of to-day?
4. What is the policy of the Mission Board in aiding churches?

5. Would it be wise to adhere rigidly to this policy as to every church?

6. How does mission work in the country churches help the town church?

7. What are some of the difficulties in the way of the development of country churches?

8. How can these difficulties be removed?

9. Why does the country church afford a great opportunity?

10. What per cent of the people of the United States live in the country?

11. What per cent of the people of North Carolina live in the country?

12. What proportion of these are Baptists, or under Baptist influence?

CHAPTER V.

THE TOWN CHURCH PROBLEM

While we have no large cities in North Carolina, there are several towns of considerable size, and these are growing rapidly. New towns are springing up. There has been for several years past, a movement from the country to the towns. As was noted in the last chapter, this migration to the towns constitutes a problem in the life of the country church. It is also true that problems equally as grave have arisen in the town church because of these changed conditions.

Some of the Problems of the Town Church.

People who move from country to town find themselves in an altogether different environment. Fresh from the old country church with its simple and, to them, soulful worship, they do not feel at home in the town church with its more stately and elaborate forms of worship. They have been accustomed, before and after the worship, to stand around in the churchyard and engage in friendly conversation. If a stranger drives up, he is always met with a cordial welcome, and does not leave the church ground without several invitations to dinner. In a town church the people go immediately into the house of worship, and leave it almost as quickly, when the benediction is pronounced. The country brother is spoken to

only by a few, and, in some instances, by none. Those near whom he sits may not be members of that church, or, if they are, they may not know that he is a stranger, who is lonely and heart hungry for a word of Christian sympathy and fellowship. He goes away feeling that the church is a spiritual refrigerator, filled with pride, and sadly lacking in the spirit of fraternity. The danger is that he will not attend with sufficient frequency, or regularity, to adjust himself to the new environment. If he attends church at all, he becomes a mere occasional visitor to a church of his own denomination. There are hundreds of such Baptists in every town of any size, in North Carolina. Many of these were regular attendants upon, and useful members of, the old country church. There is a serious leakage just at this point. Here is an important field for activity for the missionary and the mission church. The mission church is made up, largely, of those who have come in from the country or from other towns, and who, like the visitor to the old town church, are strangers in the town. There is a bond of sympathy which they all recognize, and by which they are all drawn together. The additions by letter, reported by the missionaries, every year are chiefly from the class we have been considering. Many of these become useful members of the new church, who would, likely, be lost altogether to the denomination were it not for the fact that a mission church was planted near them.

Suburban Churches.

In every growing town there are suburban residential sections. It is in the suburbs of our growing towns and cities, that the State Mission Board is doing it chief work to-day. These suburban sections are becoming the most attractive residential portions of our towns and cities. A land company buys up a tract of land just on the outskirts of a growing town. They spend a vast sum of money in laying the land off in lots, paving the streets and sidewalks, and, in every way possible, making the place beautiful and attractive. A few of the old residents, with a desire to get away from the noise and dust of the city, buy lots, build handsome homes upon them, and move out. When strangers come to town prospecting, the enterprising manager of the land company takes them in his automobile to see "the most desirable residential section in the whole city." They are led to see it as he does, and buy lots and build homes. There is a new community built up in a little while, with every modern convenience except a church in which to worship.

There are difficulties in the way of establishing a church in such a community. The residents who moved out belong to the old church down town, and are held to it by hallowed associations. These, it must be granted, are mere sentimental considerations, but sentiment has much to do with our religion. Those who have but recently moved into the city, do not feel as deeply interested in the community as the old residents. And so be-

tween those who belong to, and are entirely satisfied with, the down-town church, and the newcomers, who have not decided as to what church relations they will form, a golden opportunity may be lost forever, unless the State Board steps into the breach and saves the situation.

It is difficult to estimate the importance of planting churches in these stragetic points, and at the opportune moment. The State Mission Board should, in every way possible, offer encouragement to such an enterprise. With the money and the moral influence given to it by the denomination, it should aid in establishing churches in these communities. These little suburban churches may appear unimportant and without influence now, but in many places they hold the religious future of the town or city. It may be that the new church will not be firmly established until a generation of children who are trained in its Sunday School, will find in it their church home. That is the very spirit and genius of State Missions. Its task always has been and always will be, one of seed sowing.

The Down-Town Church.

As yet there are but few places in our State which are of sufficient size to thrust upon us the problem of the down-town church. That is a problem, however, in many cities in other states, and we will be brought face to face with it here in North Carolina, before long. By the "down-town church" is meant a church in a locality

which has become so congested with stores and other business enterprises, as to be no longer desirable as a residential section; consequently people sell their homes and move out into the suburbs, leaving the church surrounded by business blocks and boarding houses. The mission church in the suburbs is much more attractive now, as well as more convenient, than the down-town church. One by one the members of the down-town church who live in the new community join the little mission church, and it rapidly grows into a strong city church. A magnificent house of worship supplants the modest little building in which the mission church began its useful career.

Now the down-town church is left stranded, as its wealthy and influential members have transferred their membership. Must it be left to die? It is no longer in a residential section, but there are more people living within easy reach of it than ever before, and these people have immortal souls. If they are to enjoy religious advantages, these advantages must be given to them through some mission agency. The problem with us at the present moment is the suburban church, but in the coming years it will be necessary for our State Mission Board to transfer its base of operation to the down-town sections of our great cities of the future.

Cotton Mill Towns.

There are more cotton mills in North Carolina than in any other State in the Union, except

Massachusetts. A cotton mill is built near an old town, or in a country place near some railroad, which affords good transportation facilities. A distinct community is built up around the mill. In most cases the homes belong to the mill company, and are rented by the operatives. These operatives are, as a rule, good, honest people, who lived out on farms, but who, because of low prices of farm products, which prevailed some years ago, could not make a living on the farm. Many of these families were connected with Baptist churches out in the country. Here is an important field for the Mission Board. These are our people for the most part, for the simple reason that we have more people living in the country than all other denominations combined. We will be unfaithful to our God and to these, our brethren, if we do not aid them in providing and maintaining places of worship. From appropriations to factory fields we cannot expect much in the way of financial returns. These people are poor, and their incomes are comparatively small. For this reason a church in a cotton mill community can never gain much in financial strength.

The mill operatives form a migratory habit. Report reaches them that working hours are shorter and wages higher in another mill community, and hoping to improve their conditions, they move from mill to mill. Because of these frequent changes those who are members of a church do not feel the deep interest in it and its work that permanent residents would. But while the finan-

cial returns are not great, hundreds of souls are led to Christ every year by the missionaries in these churches, and thousands of children are receiving instruction every Sunday in their Sunday Schools.

Perhaps it will not be out of place to say that the author's first pastorate was among cotton mill operatives. He has never served a people since who were more kind and appreciative. They enjoyed hearing the gospel, and attended church regularly. This was especially true of the church which was composed entirely of cotton mill people. While the salary was not large they paid it promptly, and showed much kindness, in many ways, to the inexperienced young pastor. Among them were many of the Lord's jewels.

Another remark may be permitted here. The writer found relations between employer and employees much better and more cordial than some modern reformers would lead us to believe. Most mill owners take a genuine interest in the welfare of their operatives, and, on the other hand, most operatives appreciate this interest on the part of the employers. A wise missionary can do much to strengthen this relation, and such a missionary will find the mill owners, with very rare exceptions, ready and willing to coöperate with him in everything looking to the uplift of the community. If, however, the missionary conceives it to be his duty to become a labor agitator, he will lose the sympathy and fail to secure the cooperation of the mill owners, and work great injury to the employees.

Non-Attendance.

Much complaint is heard nowadays about the non-church-going element in our towns. This is especially true of the Sunday evening worship, and revival meetings during the week. Pastors of town churches have taken note of the fact, and it is a very serious one, that unconverted people do not attend evangelistic meetings in the week. How to reach the very ones for whose benefit these meetings are held, is a vital question. Business and pleasure are the chief obstacles in the way of church attendance in the week. Moving picture shows have found their way to every little town and hamlet, as well as to the larger places. These are in operation in the larger towns from two o-clock in the afternoon until twelve o'clock at night, and in the smaller places from eight o'clock until twelve o'clock at night. While these shows are running more people attend them than can be found in the churches at any ordinary week-night meeting.

In some of our larger towns, the Continental Sabbath is getting a foothold. A park is built near town, to which the street car company runs a line. This park is brightly illuminated, and open-air amusements are given. Not satisfied with a lucrative business six nights in the week, the greed for gain leads those who have the management of these places to keep them open Sunday evenings. The punishment for the violation of the law against Sabbath desecration is a mere form, being only a fine of a dollar. Those whose

love for money leads them to break the Sabbath for "filthy lucre," will pay the fine, and make it back a hundred times in one night. The throngs which fill the parks on Sunday evenings in the summer, tell the sad story of depleted churches in the nearby town.

Churches Losing Out.

It is not surprising, in face of the facts just considered, that the churches are not holding their own in our towns. This is not a pessimistic view, but a plain statement of facts. That this condition is only temporary, we all hope, and we should do our utmost to bring about a change. But let us not shut our eyes to facts, no matter how unpleasant. We should face them squarely, and if they show things to be wrong, we shall be in better position to correct them.

Let us take the city of Greensboro, as an example. This city is chosen because a more thorough investigation has been made of religious conditions there, than in any other place, perhaps, in the State.

In January, 1914, a religious census was taken which showed a net gain in church membership during the preceding four years of 869, which is 14.6 per cent. According to a police census, which was taken at the same time, the increase in the population of the city was 5,000, or 31.5 per cent in the four years. It is a generally admitted fact, however, that, as a rule, a police enumeration is larger than the actual figures, while church sta-

tistics frequently come under the actual enrollment. It will be fair, perhaps, to take, as the estimated gain in population for the last four years, the ratio of increase made during the last decade. That would put the gain in the population of the city at 2,344, which is 23.2 per cent in four years.

In the above police census white and colored were included, while the religious figures related only to the white churches. On the other hand, the police enumeration was confined to the incorporate limits, while the religious figures include the suburbs, with 10,000 people and eight or ten churches. This would more than offset the absence of the figures showing the increase in membership among the Negro churches, and would make the percentage of increase in population, as compared with growth in church membership, even greater.

There is this interesting and significant fact: The percentage of Baptist gain was greater than that of the total per cent. gained by the others. Of the 869 net increase in church membership, the increase in the membership of the Baptist churches was 315, or 22.7 per cent. That is the Baptists gained 8.1 per cent more than the percentage of gain of the others, and lacked just one-half of one per cent of keeping up with the growth of population. This more rapid growth on the part of the Baptists is due, in large measure, to the fact that a more vigorous and agressive mission work has been done in Greensboro by the

State Board of Missions, than by the Mission Boards of other denominations. The greatest gain among the Baptist churches was made by Forest Avenue, which was organized, as a mission church in 1906 with fewer than fifty members. This church, with a membership of 251 in 1910, went to 326 in 1914, a net gain of 30 per cent in four years.

These conditions have been presented, and these facts given, to show that the problem in our towns is one of vital importance, and its solution, judging from the figures given, depends largely upon the wise and aggressive prosecution of State Mission work. It may be said that the situation in Greensboro is not very encouraging, as it has been one of our most promising fields, and despite this fact the growth of the churches is not keeping pace with the increase of population. That is true, but how much worse conditions would have been, if we had not done the work that has been done in Greensboro within the last ten years.

We have, then, a double problem: The depletion of the country church by removals to the towns, has created a problem in the country church which calls for the assistance of the State Board of Missions; and the influx to the towns from the country communities opens up a new problem in the towns which, as we have seen, must be met by the State Board.

Suggested Questions

1. What reasons have we to believe that we shall have more and larger towns, in the near future?

2. How about the environment that one from the country finds when he attends worship for the first time in a town church?

3. Why does the atmosphere differ?

4. What opinion does the new-comer frequently form in regard to the members of the town church?

5. Is this a correct opinion?

6. What is the stranger's relation to the church likely to be?

7. How can the mission church render important service to those who go from country to town?

8. What is said about the mission of the suburban church?

9. What about the down-town church?

10. State something about the religious condition of factory towns.

11. Why is it difficult to bring a church in a cotton-mill town up to the self-sustaining point?

12. What should be the attitude of the pastor of a cotton-mill church toward the millowners and employees?

13. What are some of the causes for non-attendance upon the worship in town churches?

14. Are our town churches holding their own?

15. Give conditions in one city, and state the result of State Mission work in that city.

16. How have conditions created a double problem?

CHAPTER VI.

SOME RESULTS OF STATE MISSION WORK

There are many things that cannot be expressed in cold type. The most important results of State Mission work are spiritual, and cannot be tabulated. Not until the accounts are all in, and the books of Heaven are opened, can we know all that God has accomplished through the agency of State Missions. There are a few things, however, which we do know, and from these, though they be less important than the unknown, we may form some little conception of the marvelous results of State Mission work since the organization of the Convention in 1830.

Some General Statements.

No tabulated reports of the work on the field were kept until 1880. These reports show that from 1880 to 1914 the missionaries baptized 42,-148 persons, organized 530 churches and completed 415 houses of worship. The discrepancy between the number of churches organized, and the number of houses of worship completed, can be accounted for when we remember that a mission church frequently comes off the Board before its house of worship is entirely completed, and, in the tabulated reports, the number of houses of worship in course of construction, is much larger than the number completed.

If we had full reports for the fifty years prior

to 1880, the figures would, no doubt, show from sixty thousand to seventy-five thousand baptisms, and a thousand churches organized.

In another part of this chapter it will be shown that, as a rule, our most efficient churches are those which have been organized by the Board. That being true, the above figures show how greatly State Missions has added to our denominational strength.

Associational Statistics.

The six associations which lead the State in per capita contributions, and the order in which they stand, are as follows: Roanoke, Pee Dee, Central, Neuse-Atlantic, Piedmont, Mecklenburg-Cabarrus. The Roanoke, which leads, is the great missionary territory of the State. In all these associations, save the Central, the Board is doing a vast amount of mission work.

The Tar River, in 1907, was the largest association in the State. Within its bounds there were one hundred churches, with 11,006 members. The association contributed to the objects of the Convention in 1907, $8,065.79. At the session of 1907 the association divided, the northern section retaining the old name, and the southern portion adopting Roanoke as its name. Forty-nine churches, with 4,460 members went into the new organization, leaving fifty-one churches with 6,551 members in the old Tar River. The mother association had a third more members and very little mission territory; while our greatest destitu-

tion is within the bounds of the Roanoke. The figures of 1913 give the Roanoke 58 churches, with 5,768 members, and the contributions to the objects of the Convention reach $16,983.65. That is to say, this association, comprising our greatest mission territory, added, in six years, nine churches, and 1,308 members, an increase of 27 per cent; and went forward in its contributions $13,330.33, an advance of 366 per cent; and leads the State in its per capita contributions. To be entirely fair it should be said that the contributions for 1913 include $5,000 which was a special gift, but if that be deducted the increase is $8,330.33, or 230 per cent in six years.

Take the Neuse-Atlantic which, in point of destitution, stands next to the Roanoke. During the past six years the value of church property has increased from $70,630 to $180,245. Contributions ran up from $5,689.04 to $8,419.67, and church membership increased from 3,530 to 4,241.

The Roanoke and the Neuse-Atlantic cover the whole of fourteen counties, and a good part of two others. Most of the destitution in the East is embraced within the territory of these two associations. The progress they have made within the last few years, would seem to indicate that this field is well worth cultivating.

Some Central Associations.

The great manufacturing section of the State is covered by the Piedmont, the Pilot Mountain,

the South Yadkin and the Mecklenburg and Cabarrus. Greensboro, High Point and Reidsville are in the Piedmont, Winston-Salem and Leaksville in the Pilot Mountain, Salisbury and Statesville in the South Yadkin, and Charlotte and Concord in the Mecklenburg and Cabarrus. Every church in each of the towns named was planted by the State Board of Missions. Every church in the Piedmont and South Yadkin Associations has been aided by the Board. This is also true of a large majority of the churches in the Pilot Mountain and Mecklenburg and Cabarrus. All this rich and rapidly developing territory was held by other denominations, and the Baptists could never have gained a footing had it not been for the aid extended by the Board.

In 1914 we had in the territory covered by these four associations 149 churches with 19,919 members, and church property worth $618,995. That year these churches contributed to benevolent objects $27,384.46. If no other material result could be shown, this, alone, would justify all the expenditures made by the Board during its existence.

Churches Established.

There are (1914) in the State two thousand churches. At least half of them have been organized by missionaries of the Board. In some sections of the State there are too many churches. In these sections consolidation is needed far more than multiplication of organizations. It has al-

ways been the policy of the Board not to establish a church where one was not needed. This being true it can be readily seen that the Board has rendered valuable service in discouraging the needless multiplication of churches. This accounts in part, for the fact that churches established by the Board are, as a rule, more efficient than those which have never been beneficiaries of the Board.

The greater efficiency of these mission churches is due, also, to their training. A printed form is furnished by the Board, upon which application must be made when aid is desired. Certain conditions are stipulated, which must be agreed to by the church in conference. The church must promise to pay a definite amount for the support of the pastor, and to take collections regularly for the objects of the Convention. The missionaries are required to make full reports at the end of each quarter, of sermons preached, number baptized, and money contributed during the quarter. In this way the churches are trained in systematic, regular, and symmetrical benevolence.

Important Points.

Unfortunately we have not a record of all the churches that have been aided by the Board, but even if the data were at hand, it would require too much space to publish all the names. The following list of well-known towns will give some idea of the important contribution the work of State Missions has made to our denominational

life. The Board has planted or aided, churches in Murphy, Waynesville, Asheville, Marion, Hickory, Newton, Lenoir, Lincolnton, Morganton, Statesville, Salisbury, Charlotte, Concord, Lexington, Thomasville, High Point, Greensboro, Winston-Salem, Mt. Airy, Leaksville, Reidsville, Burlington, Durham, Monroe, Wadesboro, Rockingham, Hamlet, Southern Pines, Sanford, Raleigh, Oxford, Henderson, Wake Forest, Warrenton, Weldon, Louisburg, Laurinburg, Maxton, Lumberton, Hope Mills, Fayetteville, Smithfield, Selma, Wilmington, Goldsboro, Rocky Mount, Wilson, Washington, Tarboro, Plymouth, Greenville, Kinston, New Bern, Morehead City, Beaufort, Elizabeth City, Manteo. Literally "from Murphy to Manteo" the Board has covered the State.

In many of these places there are from two to six churches which have been planted by the Board. These points were not selected from any tabulated list, but were jotted down from memory. Many of the smaller towns are not included, and no country church has been named. The Board has established more churches in the country than in towns, but the above named places are given because they are well known throughout the State.

Some Concrete Examples.

We may get a more definite idea of the results of State Mission work by citing some concrete examples. Here are four important points, taken

from the three sections of the State, West, Center and East.

(*a*) *Asheville, in the West.* The First Church, Asheville, was organized by Rev. Thomas Stradley, in 1856. Mr. Stradley came from England to this country. Asheville was at that time a small village. The church was organized with eight members. In course of time the State Board extended a little aid to the church. The membership of the old mother church has grown from 8 to 1,386. Three other churches have been organized, whose total membership reaches a thousand. The Calvary Church, with 207 members, has never been aided by the Board; but West End and French Broad Avenue churches are now receiving aid.

(*b*) *Central Section; Charlotte and Greensboro.* The First Church, Charlotte, was organized in 1855 with Rev. R. B. Jones as pastor. An appropriation of $400 was made by the Board toward the support of Mr. Jones. Charlotte now has five churches, with a total membership of 2,250. All the churches in Charlotte were planted by the Board.

The First Church, Greensboro, was organized in 1859 by Dr. John Mitchell, missionary of the Board. Fifteen members went into the organization. Greensboro, with its immediate suburbs, now has eight churches with a total membership of 1,786.

(*c*) *East: Rocky Mount.* The First Church, Rocky Mount, was organized in 1881, with eight members. There are now four churches in Rocky Mount, all established by the Board of Missions, with a total membership of 877.

The total value of church property in these four towns is $362,250, and the total of contributions last year was $12,367.03, or one-fourth as much as was given by the Baptists of the whole State for State Mission work in 1913.

State Missions a Financial Asset.

At least two-thirds of the money that comes into our treasury is contributed by churches that were planted and fostered by the Mission Board. State Mission work is like an endowment fund. There is no institution in the land but could use profitably, for immediate needs, part, or all, of its endowment; but it would be suicidal to pursue such a policy. From the endowment a perpetual stream flows into the treasury, and as the institution grows and a greater income is needed, instead of taking the invested fund, or any part of it, to meet the pressing needs, a movement is put on foot to increase the endowment. Every church planted by the State Board of Missions, becomes a contributor to every department of our work. A layman, who is a fine business man, and who has given much thought, time and money to State Missions, said recently, that the average church, as soon as it becomes self-sustaining, is worth, at

least an endowment of $1,000 to the denomination, and this endowment is added to from year to year as the church grows stronger. The total amount contributed in 1913 to Missions, Orphanage, Education, Ministerial Relief, and Educational Institutions was $255,586. Two-thirds of that amount would be $170,390, or an average of $170 per church for the thousand churches that were beneficiaries of the Board. At six per cent $170 is interest on nearly $3,000. That is every church planted by the Board since it began work, is worth $3,000 in the way of endowment and the total amount represented by the thousand churches would reach $3,000,000.

Endowment Paid Back.

It requires considerable outlay to collect endowment, and when collected the corpus, or principal, cannot be used, but must be invested, and the interest, only, applied to current expenses. Not so with State Mission funds. For several years past the mission churches have paid back into the denominational treasury each year more than the amount appropriated to State Missions. We use the principal as we go on, and, at the same time, create an endowment whose dividends will increase with each passing year.

In the above financial exhibit, amounts paid for church building on mission fields, is not included. In 1913 the mission churches raised for church building purposes $46,051.17. This

was more than four-fifths of the entire amount raised and appropriated to State Mission work that year. If we leave out of the calculation amounts paid on pastors' salaries, and count only money paid for church building, and contributions to the objects of the Convention, we will find that the mission fields paid back to the denomination last year every dollar given to them and 20 per cent for the use of the money.

Church Building Fund.

In 1910 the Woman's Auxiliary Convention, at the request of the State Board of Missions, agreed that $5,000 of the amount they contributed to State Missions should go to aid mission points in building houses of worship. During the next four years appropriations were made from this fund to forty-six houses of worship. These houses are scattered over the State from Jackson and Haywood counties in the West down to Hyde County in the East. The Sunbeams began the work of church building by giving $500 to the church at Asheboro, and adding another gift later of $250. They have aided in building two houses of worship, and in purchasing two more.

The Young Woman's Auxiliary have contributed to the building of two houses of worship and a parsonage in Hyde County, and also in repairing the only church building that was in the county when they began the work there. To aid in building these forty-six houses, the sum of $21,-

475 was appropriated. The aggregate value of these churches is something over $150,000. Appropriations were made to fifteen churches in 1914. These are not included in the forty-six churches mentioned above.

A Dozen Years.

Lest some may think that we are dealing altogether with ancient history, let us consider some of the results that were achieved during the dozen years from 1902 to 1914. During the twelve years there were organized on our mission fields 150 churches, and the missionaries report over 20,000 baptisms. Two hundred and twenty houses of worship were built at a cost of over $250,000. Nearly a hundred churches have become self-sustaining. Here are twenty-five selected almost at random from various sections of the State: East Henderson, Brevard, Andrews, Marion, Second Shelby, Pritchard Memorial (Charlotte), First Concord, East Gastonia, Spencer, Thomasville, Green Street (High Point), Forest Avenue (Greensboro), Brown Memorial, (Winston), Mocksville, West Durham, Smithfield, Selma, First Rocky Mount, Washington, Laurinburg, Tabernacle (New Bern), Brooklyn (Wilmington). The churches in the above list contributed to the objects of the Convention in 1913 $11,609.25, which was more than a fifth of the entire amount raised for State Missions during that year.

Contributions of Men.

Many of our most useful men, in this State and in other States, were led to Christ by the missionaries of our Board. Among the number are preachers, teachers, lawyers, business men, and noble women not a few. The list includes our Orphanage manager, three seminary professors, several teachers in colleges and high schools, a goodly number of missionaries, both men and women, at home and on the foreign field. The very efficient Corresponding Secretary of the Woman's Missionary Union was baptized by a missionary of our Board, into the membership of a little mission church in the eastern part of the State. In that same section a business man, after he had reached middle life, was baptized by a missionary. Soon after joining the church he became interested in the Orphanage at Thomasville and erected a house at that place. At his death it was found that he had bequeathed $100,000 to the Orphanage, and made liberal bequests to other denominational institutions.

Invisible Results.

We have been considering things that are tangible, but much, of necessity, was omitted for lack of sufficient data. Let us turn briefly to the consideration of some spiritual, and, therefore invisible, but far more important, results of State Mission work.

It has been shown that seventy thousand, or

more, persons have been led to Christ, and baptized into the fellowship of our churches by missionaries of the Board. Christ left unanswered, the question, "What shall it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?" With these solemn words of our Lord ringing in our ears, we see how utterly futile it would be to try to compute the work of State Missions in terms of dollars and cents. High and holy aspirations have been kindled in the hearts of many under the preaching of the missionaries, and not a few have heard and heeded the call to enter the ministry. Many a community has been transformed by the influence of a mission church, and the preaching of a missionary. Children who were running wild have been brought into the mission Sunday School and hundreds of them have given their hearts to Jesus. These are a few of the results that cannot be put down in cold type, but they are kept by the Recording Angel, "ready to be revealed in the last time."

Suggested Questions

1. When did the Board begin to present tabulated reports of the work of the missionaries?
2. Since then how many baptisms have been reported?
3. How many churches organized?
4. How many houses of worship completed?
5. If accurate reports had been kept from the

beginning, how many baptisms and how many churches organized would these reports likely show?

6. Name the six associations which lead the State in per capita contributions.

7. In which association is found our greatest destitution?

8. In what year did the Tar River divide?

9. What number of churches and church members went into the new organization?

10. How many churches and church members did the Roanoke report in 1913?

11. What were the contributions to the objects of the Convention in 1913?

12. Since its organization in 1907 what per cent of increase did the Roanoke make in membership? In contributions?

13. What association stands next to the Roanoke in point of destitution?

14. Can you tell something of its progress during the last six years?

15. Name four associations in the central part of the State.

16. For what is the section of the State covered by these associations noted?

17. Can you give some statement as to the work done by the State Board in this territory?

18. What is said about the number of churches, number of members and amount contributed in these four associations?

19. How does State Missions make churches more efficient?

20. Can you name some of the important towns in which the Board has planted churches?

21. Can you show how State Missions is a financial asset?

22. Give some account of the Church Building Fund.

23. What are some of the remarkable achievements of State Mission work during the past twelve years?

24. Can you say something in regard to the contribution of men?

25. What are some of the invisible results?

CHAPTER VII.

THE TASK BEFORE US

There are very few, if any, who will deny that there was a great field for State Mission work when the Convention was organized, and all the years since; but one is found occasionally who asks if the State Board has not accomplished all for which it was brought into being. In other words, is not North Carolina so well evangelized, that further outlay on mission work in this State, is unnecessary? Those who hold this view contend that with a total membership of over 400,000 when our total population is only a little over 2,000,000; or with a white Baptist membership of 250,000 in a white population of 1,500,511, there can be but little destitution, so far as Baptists are concerned.

Two things must be said in this connection: One is that while we have 250,000 white Baptists in the State, they are not equally distributed. In the West our numerical strength is very great, while in the East, we are few in number. In the West development is the chief need, while in the East it is evangelization. The other thing to be considered is the fact that North Carolina is not standing still, it is going forward rapidly. If everything was fixed and finished, and no change was to be expected in the State, with some show of reason we might argue that there is no further

need for the work of State Missions. Our State is making rapid development and everything seems to indicate that, in material progress, "the best is yet to be."

Growth of Population.

In 1900 the total population was 1,893,810. The last census gave us 2,206,287. To place the present population at 2,350,000, would be a conservative estimate. It is altogether reasonable to suppose that the next decade will show a much larger percentage of growth than the last. There is a congestion of population in the old world, and over a million a year are coming to this country. Many sections of our country are becoming densely populated, and the newcomers will naturally turn to the more sparsely settled states, to find homes. As yet, we have abundant room in North Carolina, there being only forty-five people to the square mile. New Jersey, with one-seventh of our area, has 300,000 more people than North Carolina. If the population of this State was as dense as that of New Jersey, we would have 15,000,000 people, or one-sixth as many as the population of the United States.

The Panama Canal, which, as some one has said, "divides a continent, but unites a world," is open to commerce. This gateway of the seas will turn a stream of immigration to the South, and North Carolina may prepare for her full share. A glance at the progress we have made

during the last decade, will indicate some of the attractions offered by our State to the home-seekers from the Old World.

Agricultural Development.

As 85 per cent of our people live in the country, agriculture is, and for a long time is destined to be, our chief occupation.

The total value of farm products in 1900 was $53,214,000; and in 1913, $200,533,640, an increase of $147,319,640, or 275 per cent. We are not confining our agricultural operations to a few crops, but are diversifying, which is a great advantage, and makes the farmers much more independent. The value of farm property, including land and buildings, in 1900 was $233,834,693, and in 1910, $537,716,210; per cent of increase, 130.

Our agricultural possibilities are beyond the dreams of the most optimistic. There are in the State 31,193,600 acres of land. Of this land 22,439,129 acres are available for agricultural purposes, and are divided up into 253,725 farms. Of the available farm land only 8,813,056 acres are improved, leaving 13,266,076 (60 per cent) unimproved. If this unimproved land is brought into requisition, and made as productive as the land now being cultivated, we can more than double our rural population. Then if the whole is made twice as productive as it now is, and this can easily be done when intensive methods of cultivation prevail all over the State, we can double our num-

bers again, or quadruple our present rural population, which is 1,830,000. Four times that number would be 7,320,000. This is what we must prepare for in planning our State Mission work.

Industrial Progress.

In 1900 the manufactured products of the State were worth $85,274,083, while the latest available figures, which were published in 1904, show that the value of the manufactured products had increased to $142,520,776, a gain of 69 per cent in four years.

We are but in the beginning of our manufacturing industry in North Carolina. We have a great variety of wood for our wood-working factories, and the cotton mills are standing hard by the fields white with the raw material. Within the last few years we have begun to develop cheap and satisfactory power for turning the wheels of our machinery.

In the *Manufacturers' Record* of a few weeks ago there appeared a very informing article, written from Charlotte, North Carolina, on "Hydro-Electric Developments."

Very few of those who live in this highly favored section, have any conception of the magnitude of this development, or of what it means to the industrial life of the region through which the lines pass. Here is a sentence from this luminous article which gives, in a nutshell, the sections of

the South that are to be transformed in the very near future by the use of electricity:

"Cheap and always available water-power has come to the South with almost the suddenness of a spring freshet, and at this moment all the Appalachian region between the northern border of North Carolina and Southern Georgia, from Eastern Carolina to Nashville, and between Bristol and Birmingham on the western side of the mountains, is connected up with a network of transmission lines that practically gives to every part of the territory the benefit of the entire available power of every big development made in the South."

Transforming the Piedmont.

By a sort of interlocking system, the power of one plant is available for another. "Where transmission lines of one company end those of another begin, so that by arrangement of meters and switching apparatus a mutual exchange of power is obtained throughout a territory greater than New England."

In an air-line the service covers a territory 550 miles long, and from 100 to 250 miles wide. "Half a dozen lines are so connected up that all this territory is mutually served, presenting a situation unparalleled in the world. Nowhere else is it possible to secure anything approaching such an interchange of electric energy, and nowhere else is there found such a situation as in the phenomenally watered Appalachian range." This

extensive development of hydro-electric power has been in progress only since 1906.

North Carolina at the Heart of Things.

North Carolina is the center of this activity and North Carolina men—the Dukes, of Durham—were the pioneers in this marvelous development. Beginning in 1906, the company has covered the Piedmont section of the Carolinas, moving the wheels of factories, furnishing the power for railways—city and inter-urban—and flooding all this section with light, giving to it the appearance of a great city illuminated for some festive occasion. From Tallulah Falls, Georgia, to Raleigh, North Carolina, a distance of 380 miles, the wires of this company reach. Counting all the side-lines the total is 1,600 miles. The company has 98,000 horsepower developed at four stations and is putting in a 30,000 horsepower plant at Statesville, North Carolina. The Southern ties on to the Yadkin River Power Company lines near Raleigh. This company which, with the Carolina Light and Power Company, covers a large section of Eastern North Carolina, has a water-power development of 24,000 horsepower at Blewetts Falls, North Carolina.

A line of railway has been begun which is to reach from Greenwood, South Carolina, to Durham, North Carolina, a distance of 320 miles. Two hundred miles of this road will run through North Carolina, and it is being rapidly pushed to

completion. Remember all this has been accomplished since 1906. Who is bold enough to prophesy what the future will be?

Up to this time the total amount of hydro-electric power developed in the South reaches 500,000 horsepower, and these plants can be enlarged to run the total up to 874,900; this covers seven states, and 325,300 horsepower,—more than one-third of the whole—is right here in North Carolina.

The above figures prove, beyond all question, that we are in the dawn of an industrial day the like of which was never known in the South, and North Carolina stands at the head of the column.

Religious Outlook.

The material development of the State has been considered at length, because it has a very distinct bearing upon the religious life of the commonwealth. The weekly story of progress in the *Manufacturers' Record,* is a mighty plea for State Missions, for whether this marvelous prosperity is to be a blessing will depend altogether upon the direction given to it. If we consecrate our wealth to the Giver of it all, it will become a great blessing; but if in our quest for mammon we fail to secure "the gold tried in the fire," it were better that we remain in poverty. It is of first importance, therefore, that we consider carefully our religious condition, and do our utmost to improve it.

The East.

Our greatest destitution is in the East. There are twenty counties in the East, covered almost wholly, by the Roanoke and Neuse-Atlantic Associations. The population of these twenty counties in 1900 was 355,547, and in 1910, 399,511. If the same ratio of increase has been maintained, we have in these twenty counties now, 425,095, of whom 194,987 are white and 166,144 are colored.

In discussing the religious condition of the State we shall deal with the white race only, as our colored brethren are doing their own mission work and, all things considered, doing it remarkably well. As all our effort is directed to work among the white people, the only accurate method of determining our progress, or lack of progress, is to consider the white race apart from our colored brethren.

If we take the State as a whole, one white person in every six is a Baptist; while in the twenty counties we are considering in the East, only one white person out of every thirty-eight is a Baptist. That is, so far as Baptists are concerned, the destitution in the twenty eastern counties is more than six times as great as it is in the State at large. Nor is this deplorable condition confined to the Baptists alone, in many parts of this section the religious destitution is great. Many of the progressive citizens of the East belong to no church at all. One of our missionaries in that

section says that often half his congregation are not professing Christians. While there are more than a score of different denominations at work, each with its following, the masses of the people are not Christians and not church members.

If any one is discouraged about the work in the East, and feels that the denomination is receiving but meagre returns for the outlay it is making, he is advised to see the progress made by the Roanoke and Neuse-Atlantic Associations, as set forth in the preceding chapter.

Other Portions of the State.

In the Piedmont section the mission churches seem to have caught the spirit of progress which is doing so much for the material development of that highly favored region. This is the supreme hour, the golden opportunity, for planting our cause in that rich and rapidly developing territory.

In the West we have the numbers, and they hold tenaciously to the Truth, as we Baptists interpret it. The mountain region is filled with strong, sturdy people, who have not been drawn into the current of commercialism. They live and love the simple life. But things are changing; and in a short time there will be a great industrial awakening in the West. It will be necessary to keep the religious life of that section abreast of the progress in material things.

The State as a Whole.

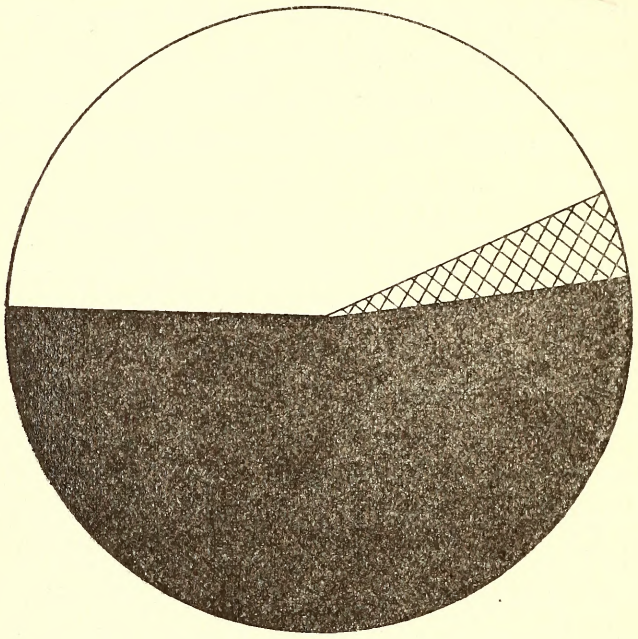
Only 40 per cent of our people are Christians, leaving 60 per cent unevangelized. It is true that many of these are children, who have not yet reached the years of responsibility; but are we to take no account of these children? Every year thousands of them are crossing the line of accountability, and we should throw around them all the Christian influence possible, in order to bring them into the Kingdom. But leaving the children out, nearly half of the adult population are not Christians.

According to the last census report in seven states in the Union Roman Catholics made a greater percentage of gain than Protestants, and North Carolina is one of these seven states. There are only four states in which the percentage of gain in church membership was not as great as the percentage of increase in population. These four states are Utah, New Mexico, Florida and North Carolina. During the last two decades the gain in population was 36.6 per cent, while the gain in church membership was 28 per cent. The white Baptists of the State gained 50 per cent while the gain made by all the others was 20 per cent. The religious census was taken in 1890 and 1906, covering a period of sixteen years. For this reason the past two decades are taken.

The diagram below will indicate the religious condition of the State. The solid black shows the non-Christian and the white, the Christian popu-

lation. The checked space may serve to show what the white Baptists of North Carolina did in preventing further encroachment upon the white space.

Had the Baptists gained no greater per cent than the others, the solid black would have covered the checked space, and the white would have



been reduced by that much. This greater gain on the part of the Baptists is due, chiefly, to their aggressive State Mission policy.

Intensive Cultivation.

Our agricultural progress in the State, is the result of intensive cultivation. On land that produced a half-bale of cotton per acre ten years ago,

we are now raising from a bale, to two bales per acre, while we produce from twenty-five to a hundred and fifty bushels of corn per acre.

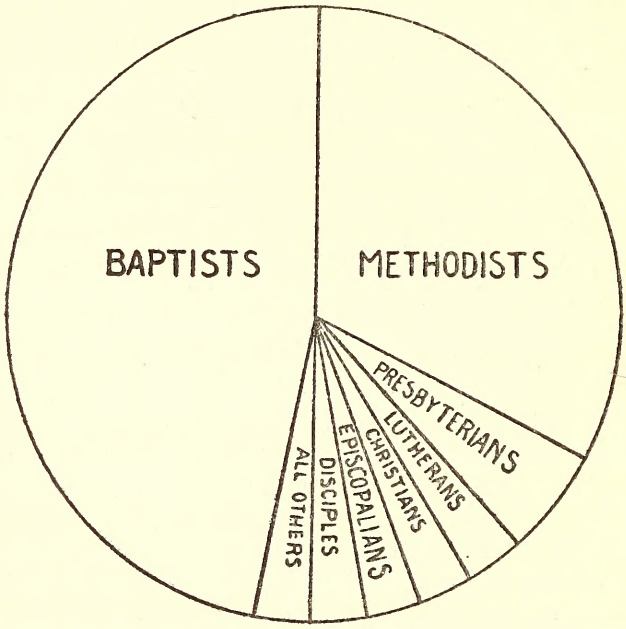
In our State Mission work we have reached the time for intensive cultivation. There were seven towns in the State, according to the last census, that had over 10,000 population. These were Charlotte 34,014, Wilmington 25,748, Raleigh, 19,-218, Asheville 18,762, Durham 18,241, Winston 17,167, and Greensboro 15,895.

In 1880 Wilmington was the only town in the State with a population of 10,000, and Raleigh and Wilmington were the only places with more than one Baptist Church, except in two small towns, in each of which unfortunate local conditions led to the organization of a second church. Asheville, Greensboro, Durham and Winston were little towns with populations ranging from 2,000 to 2,500.

The rapid growth of many towns, has made it necessary for the Board to go back to them and plant new churches. There are now forty-one towns with from two to six churches each, and all these churches, with few exceptions, were planted by the State Board of Missions. The construction of railroads and the building of industrial plants of various kinds, is opening up new territory which our Board must occupy.

The intensive system of farming is more expensive than the old method, as it requires much more fertilizer, but the greater cost is more than offset

by the increased yield. So while we are expending more money in State Mission work, and will be compelled to enlarge our appropriations still more, as we cultivate more intensively, it should not be forgotten that State Missions is our invested capital, and the increased contributions from the mission churches, will more than repay us for the enlarged expenditure.



A glance at this diagram is sufficient to impress any one with the fearful responsibility of the Baptists and Methodists (especially the Baptists) for the future of our State religiously, and for the religious future of the world, so far as this State has to do with it.

The challenge to the Christian people of North

Carolina, is the task of keeping the religious progress of the State abreast of our material development. To meet this challenge successfully will require heroic effort on our part. There is in it both inspiration and warning. Inspiration because of the unprecedented opportunity to lay our commonwealth at the feet of the Redeemer; warning because of the unspeakable disaster that will certainly follow if we should fail. Our greatest peril is our prosperity. We must gird ourselves for the mighty conflict.

Suggested Questions

1. What two things are stated as making State Mission work still necessary in North Carolina?
2. What is the present population of the State?
3. How does the density of the population of North Carolina compare with that of New Jersey?
4. Can you tell something of the agricultural development of the State?
5. When was the development of hydro-electric power begun?
6. How do the several electric power companies aid each other?
7. What territory is covered by these coöperative companies?
8. When was the development of this power begun?
9. As to present and possible development of power, where does North Carolina stand in the list of seven states?

10. What do these figures show?

11. What about religious conditions in the East?

12. How does the East compare with the State as a whole?

13. What are the needs in other sections of the State?

14. What about the State as a whole?

15. What is said about intensive cultivation?

16. How many and what cities in the State have a population of over 10,000?

17. Which was the only town in the State thirty years ago with a population of 10,000?

18. How many, and which, towns in the State thirty years ago had as many as two Baptist churches?

19. How many towns in the State now have from two to six Baptist churches?

20. How many of these churches were planted by the Board?

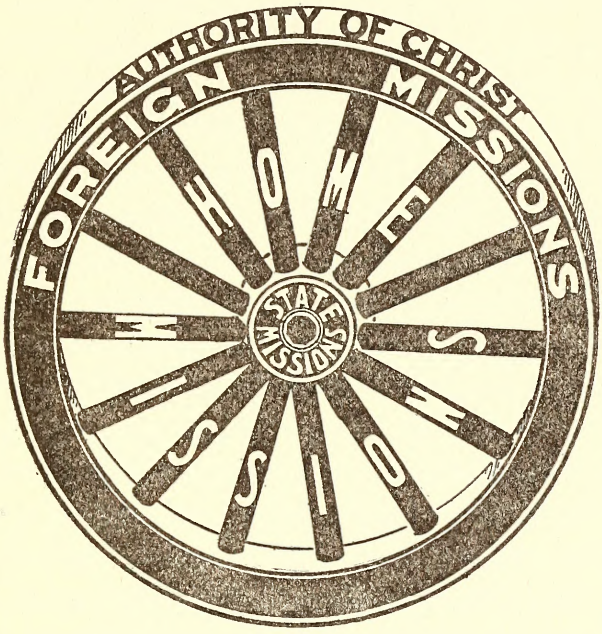
21. What is the challenge to the Christian people of the State?

22. Why does this challenge come with peculiar force to the Baptists of the State?

CHAPTER VIII.

OUR MISSION WHEEL*

"Ye shall be witnesses unto me both in Jerusalem and all Judea, and in Samaria and to the uttermost parts of the earth."—Acts 1:8.



This is a pictorial age, and much that we learn comes to us through the eye. Events of interest are so fully and accurately illustrated, that you can get a pretty fair idea of the story without reading a word, simply by looking at the pictures.

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* This chapter is the substance of an address delivered by the author at several associations in 1913. It is published here because a large majority of those who will read this little book did not hear the address, to which much thought was given in the hope that some might be led to see more clearly the relation that the different departments of our mission work sustain to each other.

The daily papers carry pictures of persons and places about whom and which the public, for any special reason, is interested.

The picture of a wheel is here presented to illustrate the several departments of mission work, and the relation of each to the others.

The Spindle.

The wheel revolves around the spindle, which passes through the center of the hub. The spindle represents the local church, around which all our mission work revolves. There is no other denomination which puts the emphasis on the local church so strongly as the Baptists do. We have no series of ecclesiastical courts or councils, reaching from the local church up to the Southern Baptist Convention. The local church is the unit of organization. It transacts its own affairs, and from its decisions there is no appeal. Each Baptist church is a little republic, responsible alone to Christ, its only recognized authority. Our terminology teaches this doctrine. We speak of the Baptist denomination but not of the Baptist Church. It is to be feared, however, that some of our people are forgetting the language of Zion, for it is not strange nowadays to read in Baptist papers and hear from Baptist pulpits, our denomination referred to as "The Baptist Church." Dr. Broadus was accustomed to warn his students against the use of that expression on the ground that it is inconsistent with the independence of

the local church, a principle for which Baptists have always stood.

The Hub.

In the hub of the wheel we have an illustration of State Missions. In the construction of a wheel, the wheelwright always begins with the hub. One would as well try to build a house by beginning with the roof, as to attempt the construction of a wheel by beginning with the rim or spokes.

So in the program of missions laid out by our Lord, Jerusalem, the local church, and Judea, the State, are the beginning points. In the circular letter sent out to the churches just after the organization of the Convention, this paragraph is found: "A wish has prevailed to some extent, and it is believed to be neither an unreasonable or uncharitable one, to see Baptist churches in many places where they are not now; and to see all under the superintendence of a faithful and successful ministry. * * * From this statement it is manifest that, although the object is of a strictly missionary nature, yet it differs from missions in general in this, that it is literally a home concern; it is a State enterprise, in which the welfare and reputation of the State are involved, and in which many individuals are personally and deeply interested." It must not be supposed, however, that these fathers were narrow in their conceptions, or restricted in their plans.

The following clause from the constitution of the Convention, shows that such was not the case: "The primary object of this Convention shall be the education of young men called of God to the ministry, the employment of missionaries within the limits of the State, and coöperation with the Baptist General Convention of the United States, in the promotion of missions in general." In this article they committed themselves to the policy of promoting the interests of missions abroad as well as at home.

Here are some figures which indicate something of the growth of our denomination. In 1830, when the Convention was organized there were 14 associations, 272 churches and 15,360 members, white and colored. There are now 64 associations, 2,058 churches, and 246,208 white Baptists. The number of white and colored Baptists is something over 400,000. This marvelous growth is to be attributed chiefly to State Missions, for that was the beginning of organized, aggressive mission work in the State. The policy of the fathers has been completely vindicated, as to its wisdom. If it seemed, at the time, a policy of provincialism, the outcome and influence of it have been world-wide.

There is more of the denominational spirit, more of Baptist consciousness, if you please, in State Missions, than in any other department of our work. State Missions has much to do with shaping the denominational policy of any State.

In State Missions every part of the State is interested. All our mission interests center in State Missions and radiate from it. The work of State Missions appeals to our patriotism, and as Dr. Gambrell says, "the right sort of patriotism is the very next thing to religion itself; indeed it is the function of Christianity to create and grow the proper patriotism in any land where it is propagated."

The hub is nearer the spindle than any other part of the wheel. Indeed the hub is in direct touch with the spindle. So State Missions comes closer to the churches than any other department of mission work.

Rev. J. F. Love, D.D., Home Secretary of the Foreign Mission Board, said, some time ago, that the pastor is the key man in our mission work, because he is the leader of the local church, and the local church is the most vital and important point of contact. Next to the pastor stands the State Secretary, because he is closer to the pastor and the local church, than any other of our general representatives. The State Board and the State Secretary stand next to the pastors and the churches and between these and the general boards and their secretaries. The State Board is the creature of the churches, in a closer and more real sense, than the Home and Foreign Boards; and the work of State Missions is more directly under the control of the churches than is the work of Home and Foreign Missions. The Cor-

responding Secretary of the Convention is elected by the Convention, and is amenable directly to the Convention. Recently, in a conversation with the author, Rev. J. B. Gambrell, D.D., said: "So long as we keep close to the people we are on safe ground; but should we begin to drift from the local churches perils will beset us on every side. We will get wrong notions of Baptist polity, and our institutions will become lax in their doctrinal views, just in proportion as the local churches and these institutions drift apart." Some are of the opinion that it would be well worth while to maintain our State Boards of Missions, if for no other purpose than to knit together our churches and our general denominational enterprises and institutions.

The Spokes.

In the spokes of the wheel we find a good representation of Home Missions. The spokes bridge the distance between the hub and the rim. If the hub were solid clear out to the rim, it would make the wheel heavy and cumbersome. But the space between the spokes causes the wheel to be much lighter and more easily handled.

The State Board covers a smaller area than that covered by the Home Board, but it is more thoroughly and intensively cultivated. In several states there is destitution with which the State Boards are not able to cope. The Board of no single State, however, would feel under obligation to do this work. The Home Board is doing

evangelistic work in Panama and Cuba, and among the Negroes and Indians of the South. It is also aiding the Mountain Schools. No State Board could do this work directly, but it can do it indirectly, through the Home Board. As the spokes fit into the hub, so the work of Home Missions fits into that which is being done by the several State Boards.

The Rim.

As the rim describes the largest circle, and is most distant from the hub, it fitly represents Foreign Missions, the "uttermost part" in the program. Foreign Missions is the far away part of our mission enterprise, the outer rim of the wheel. There is, however, a very vital relation between the hub and the rim, between State Missions and Foreign Missions. Through the work of State Missions churches are planted, which grow to be self-sustaining, and become liberal contributors to Foreign Missions.

When Rev. R. T. Bryan, D.D., was canvassing for the Judson Memorial Fund, he visited, on his first trip, Mount Airy, Winston, Greensboro and High Point. The response given to his appeal by the churches in these four towns, convinced him that the Judson Memorial Movement would succeed. They contributed $15,000 to this fund. Every church in each of these places was planted by the State Board of Missions. This should remove from the minds of any one who entertains it,

the false notion that the work of State Missions is narrow and provincial. The spokes are fixed in the hub, and the rim rests on the spokes. When a dollar is thrown into the State Mission treasury its influence encircles the world.

The Tire.*

The tire, and the iron bands around the hub, can appropriately stand for the authority of Jesus Christ. These hold the wheel together. A loose tire means a wrecked wheel. The sand gets between the tire and felloes and cuts into the wood. The tire is not injured, but the felloes are. If the bands on the hub become loose and are allowed to remain in that condition they fall off after awhile, and the wheel "caves in."

Around all this mission work, binding it together, should be the authority of Jesus Christ. Recognition of his authority will call forth from us loyalty to Him and His word. The tire on a wheel is much harder to keep tight than the bands on a hub. This is true because the circumferance is so much larger, and the wheel, being made up of several parts, is more complex than the hub. So it is easier to hold the State to the authority of Christ than it is the whole South. We have come upon a day when we need to put tremendous emphasis upon the doctrine of loyalty to Christ. Some one has well said that "we need to re-key the world to the authority of Christ."

*For this important suggestion the author acknowledges his indebtedness to Rev. J. M. Frost, D.D.

It Takes All Parts to Make a Wheel.

As it takes all parts to make a wheel, so all departments of our work are necessary to a complete symmetrical whole. This is no arbitrary division, worked out by some mission enthusiast, but is the divine program, instituted by our Lord himself. Each part is dependent upon the others. It would be well if we could always consider our mission work as a whole. It is all one work, and any man who is sincerely and earnestly giving his life to the fostering of any department of our mission work, is helping on the Kingdom. We have the division into departments only as a matter of convenience, and any man who is not deeply interested in the other departments, as well as the one for which he is directly responsible, shows himself to be unfit for the position he holds.

Should Be Proper Proportion.

In order that a wheel may render its best service it must be so constructed that each part will bear the proper proportion to the other parts. A wheel with the spokes and rim sufficiently large for a log cart, but with the hub of a buggy wheel, would be of little service; and of equally little service would be a wheel with a hub sufficiently large for a cart, while the spokes and rim were small enough for a buggy. So there should be symmetry in our mission work. The parts should be kept in the right proportion. Lopsidedness will ultimately result in collapse. State Mission

Secretaries are sometimes considered provincial in their interests and sympathies, because they press, with all the energy and earnestness of their natures, the work of State Missions. This is a great mistake. There is not a State Secretary in the South who does not possess a world vision.

We hear much about the reflex influence of Foreign Missions on State Missions, but we must not foget the direct influence of State Missions on Foreign Missions and every other department of our work. So far as the finances of the Kingdom are concerned, State Missions has the primacy. It is our base of supplies, our invested capital.

The statement was made in the first chapter that the mission awakening just at the close of the eighteenth century was due to the going out of William Carey as a Foreign Missionary; but it was also stated that before the churches at home could be brought to support Foreign Missions, it was necessary to do some aggressive State Mission work in order to form an adequate base of supplies. We have here the reflex influence of Foreign Missions and the direct influence of State Missions.

He mistakes the whole purpose of State Mission work who thinks that it means the building up of the cause in one State, and only that. It does mean that, but infinitely more. In supporting the work of State Missions in North Carolina, we are reaching the foreign fields by way of North Carolina, and at the same time, we are bringing a great blessing to our own beloved State.

A Closing Word.

In doing mission work, State, Home and Foreign, there are two things we should ever keep in mind.

1. It should all be done for the glory of God. It is necessary to have means for carrying on our mission work. All the Boards are forced to borrow money to pay the missionaries their salaries. Appeals are often made for contributions in order that the Boards may be able to meet their obligations to the banks, or that the missionaries and their families may be clothed and fed. These are strong appeals, but they do not present the highest motive for giving money to missions. The danger is that we shall have as our chief concern in contributing to missions, the saving of our denominational credit, or providing for the temporal wants of our missionaries, when the true motive should be the glory of God in the salvation of souls and the advancement of His Kingdom. The chief motive in contributing to missions then, is not to pay debts, but to enthrone Jesus Christ in the hearts of men, and to hasten the coming of the day when He shall be crowned Lord of all.

2. The other important thing to be kept in mind is the supreme fact that we can have no success in this great work without the blessing of God, and His blessing can only be secured by earnest prayer. In this materialistic age when, in the minds of men, money has come to be almost omnipotent, we must not forget that there is a

spiritual side to this God-given enterprise, and that money can only be used successfully when it has upon it the blessing of God. The Lord has linked together, in the great missionary enterprise, human impotence and divine omnipotence. "All authority is given unto me, ... go ye .... and lo, I am with you." The Lord commended Cornelius for having the right conception of his relation to God and to the money which God had given him. God said to him: "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." While we should give a great deal more money than we are giving, our prayers must go up with our gifts, before we can expect the blessing of God upon our efforts, and without His blessing we are foredoomed to failure.

In his latest book Dr. McAfee says: "It is the business of homiletics not to damn money, but to keep that same money from damning people, and to make it an instrument of salvation."

From every pulpit within the borders of our State the doctrine of stewardship should be earnestly preached: "Ye cannot serve God and mammon" was never more appropriate, as a text anywhere, or at any time, than it is in North Carolina at this time.

If we use the prosperity with which God is so richly blessing us, in promoting the interests of His Kingdom, we shall invest it where it will be eternally safe.

Suggested Questions

1. How many departments of mission work have we?
2. Name them.
3. What simple illustration is used in this chapter to show the relation that each department sustains to the others?
4. What part of the wheel represents State Missions?
5. In what respects is State Missions like the hub?
6. What do the spokes represent? Why?
7. What is represented by the rim? Why?
8. What may the tire be used to represent?
9. What does it take to make a complete wheel?
10. What is necessary to make a serviceable wheel?
11. How does this apply to mission work?
12. What are the two things that we should ever keep in mind about our mission work?

CHAPTER IX.

APPEAL TO PATRIOTISM

The preceding chapters have had to do with State Missions as it relates to the religious welfare of the State. The emphasis was placed on the religious because of its paramount importance.

Christian Statesmanship is the highest kind of statesmanship, and if it dealt only with religious matters that would be true. "Happy is that people whose God is the Lord." That is true if applied to the people of a state as well as of a nation. Christianity appeals to the highest and best in men, and leads to spiritual prosperity which, after all, is the only real and lasting prosperity. For that reason, all that has gone before, in this little book, has borne upon the religious aspect of the case, and the task of State Missions was said to consist in keeping the religious progress of the State abreast of its material development.

While all that is true, it is also true that a healthy spiritual condition promotes the moral, social and material prosperity of any community. The challenge to keep the spiritual up to the material, does not mean at all that the material is to be checked. On the contrary, as has been stated, and as will be proven by concrete examples, the

material interests are greatly stimulated by the spiritual or religious influences that exist in any community.

It may be well, therefore, to close this book with a short chapter setting forth some of the advantages that a state derives in a material way, from the work of State Missions. Indeed, along any line that Christian influence moves, in any channel through which it operates, it makes its power felt upon the state, and makes its contribution unselfishly, without any financial support from the state. This is according to God's eternal decree: "Righteousness exalteth a nation." Righteousness exalts a state as well as a nation.

In this practical age facts count for more than theory. For that reason a few examples will be given in proof of the proposition just made. These concrete examples will be taken from different sections of our own State, and can be verified by those who live in the several sections referred to.

Law and Order.

The work of State Missions promotes law and order. At the Mitchell County (now Roan Mountain) Association which was held in the town of Bakersville some years ago, Judge Jeter C. Pritchard was present and delivered an address. In the course of his remarks he paid a very high tribute to the churches and preachers as aids in enforcing law by causing the citizens of any community to respect the law. He said the churches

in any community were worth more as promoters of peace and in preventing infractions of the law than all the judges, lawyers, courthouses, jails, and chain-gangs in the country. He said further: "If it were not for the influence of the preachers and the churches, all courts in the State, both State and Federal, might run every day in the year, Sunday included, and they could not keep up with the crime." This is not the language of a preacher, but of a lawyer who speaks judicially, and is accustomed to weigh his words. If this statement be true, (and no one will likely deny it), it will be readily seen what a great service Christianity is rendering the State, without money and without price.

It follows that, as State Missions is the agency through which we plant churches in communities where there are none, in the work of State Missions we are aiding the State in the important matter of law enforcement. There is this very marked and important difference, however: the fear of the law may deter the criminal from the commission of crime, while the grace of God cures the criminal so that he has no desire to commit crime. The law may force obedience, while the criminal at heart is a criminal still, and only abstains from the violation of law through fear of punishment. Christianity, on the other hand, leads one who was once a criminal to render cheerful obedience to the law, by creating within him a new heart.

Moral Uplift.

Some time ago the author was sitting beside a preacher on a railway train, as it was pulling into a western town. The preacher pointed to a section in which there was every mark of thrift. He said when he was pastor in the town the community to which he had pointed, was a disreputable section. He rented a hall and prepared to open a mission Sunday School. He sent a force of his workers on Sunday afternoon to organize the school and begin work. A mob of lawless characters surrounded the house and kept up so much noise that the church people were forced to retire. The next Sunday afternoon the preacher went with his workers. The mob was on hand, but they met a situation upon which they had not counted. The preacher made a short talk in which he told those who had gathered to break up the meeting, that they were there to begin a work for the good of the community. He said he hoped there would be no attempt to disturb the meeting, but warned those present that if such an attempt should be made, he would call on the police force to arrest and punish the disturbers of the worship. All was quiet after that. The school grew, and the interest deepened. The preacher preached once a month in the afternoon, and in a few months held a meeting which lasted two weeks. The Spirit of God came down upon the community and scores professed religion. The community was so completely transformed that it be-

came a very desirable residential section. The atmosphere was so changed that those who were not willing to give up their lives of sin moved out to some more congenial clime. Thus by the preaching of the Gospel at a mission point a plague spot was removed from the city.

An Eastern Community.

Some have heard this story, but they will pardon its introduction here, as an appropriate illustration of the transforming power of God's grace. This incident was related to the writer by a former Corresponding Secretary.

About fifteen years ago a missionary of the Board was sent to a community in the East, in which there was no church of any denomination, and no preaching of any kind. The preacher began to enquire as to a suitable place in which to hold public worship. The owner of a whiskey still, in a bantering way, offered his premises as a central and convenient place. To his surprise the preacher accepted his invitation, and announced that he would preach there at eleven o'clock the following Sunday. The people came from far and near prompted for the most part, no doubt, by the novelty of the situation. The missionary spent a good part of Saturday night in prayer. He preached with unusual unction, and the congregation was moved mightily by the spirit of God. An invitation was given for any to come forward who desired an interest in the preacher's

prayers. A large number responded. The preacher asked the owner of the still for permission to continue the meeting through the following week, and reluctant consent was given.

Before the meeting closed many professed religion, among whom was the distiller. A church was organized, the still was destroyed, and a neat little church was erected upon its ruins. The former distiller is an active member of his church and a faithful attendant upon the sessions of his association. The den of vice gave place to a temple for the worship of God, and that State Missionary was the instrument for bringing about the moral renovation of that community.

Material Prosperity Advanced.

In the central portion of the State there is a community (well known to the author, as one of the churches on his first field was in that community) which is a striking demonstration of the value of State Mission work in the material development of any section. This story was told by one who had lived in that neighborhood in the days of lawlessness, and who had seen it transformed by the power of the Gospel. There are many other living witnesses.

There was not a church or a Sunday School within six miles. The people, as a rule, were lawless, and spent the Sabbath in racing horses, drinking whiskey and playing cards. One of the oldest citizens of the community said that if the

number of men known to have been killed in that community could have been gathered at the same time, a dead body might have been placed by every mile-stone between that neighborhood and the little town twenty miles away to which the public road led. Land brought, when it could be sold at all, from five to ten dollars per acre.

A few citizens from a neighboring county, attracted by the cheap land, bought farms and settled upon them. These good people had been accustomed to attend church and Sunday School. They were not willing to rear children under conditions that then existed. They built a brush arbor in the spring time, and passed the word throughout the community that on the next Sunday they would organize a Sunday School to which all were invited. A surprising interest was shown in the Sunday School from the very start. The Board was asked to send them a preacher, and the pastor of the church six miles away was appointed by the Board to preach one Sunday afternoon in each month. This missionary was a practical business man, as well as an excellent preacher, and led them in building a neat house of worship. The Methodist brethren soon opened a mission and built a house of worship not quite a mile from the Baptist church. Those two mission churches transformed that community from a state of lawlessness to one of the most law-abiding sections of the State. The township in which these churches stand voted out whiskey

long before prohibition became a State law. A few years ago that township was producing more cotton per acre than any township in the State, and land is now bringing a hundred dollars per acre.

And so we find in State Missions, an appeal to patriotism. A man who is not religious even, if he is a good citizen and is concerned about the moral, social and material development of his state, should be interested in State Missions.

No good citizen wants to live in a community where there is not a church and a school. Even if he is not a Christian himself, he knows how much these two institutions (especially the church) are worth, and that no community is a fit place to rear children in which there is no church or school.

We cannot know, until the accounts are all in, how much State Missions has had to do with bringing to our State prohibition, and other moral reforms in which all good citizens rejoice.

There are sections of our beloved State in which moral standards are deplorably low, and social conditions well nigh intolerable. In those sections very little material progress is being made, and the people are not alive to the importance of education. What these communities need more than anything else, is the Gospel of Jesus Christ, faithfully and earnestly preached. The planting of a mission church in a community where there is no church, means more for that neighborhood

materially than a cotton factory, or any other industrial enterprise.

O, the many-sided Gospel of Jesus Christ our Lord! This is what this whole world needs, and to give it to every community is a work in which every Christian citizen should take part, for this is Christian Statesmanship.

Suggested Questions

1. What is the task of State Missions, as set forth in the preceding chapters?
2. Of what does this chapter treat?
3. What effect has State Missions upon lawlessness?
4. What does a distinguished judge give as his opinion?
5. Give two examples of moral uplift.
6. Give an example in which material prosperity as well as moral reform followed State Mission work.

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